The Missionary Herald

VOLUME CIII SEPTEMBER 1907 NUMBER 9

BY a strange coincidence, in the very number in which appears an article upon the Yale Mission in China we have to record a second loss which has come to that mission in the taking from it of one of its founders. It was a sore disappointment when Rev. J. Lawrence Thurston was forced to leave his chosen field for an illness which soon proved fatal; now by the swift stroke of a drowning accident Rev. Warren B. Seabury has disappeared from the little band just getting fairly into its work in the heart of China. Both these young men were closely allied with our American Board and our Congregational fellowship. Our hearts go out to the members of Yale Mission in the new exigency which they face, and to the family of this young missionary hero, whose work their eyes can no longer watch. It is good to remember that His servants still do serve him when they see his face.

Another Heavy Bereavement

AT last the churches of Christ are waking up to the thought that if they are to keep alive a warm missionary impulse they must teach and train their young people for the tasks to which they are to come. In the Department for Young People and Education this month may be found instructive reports of what new things are being attempted in this direction as they are brought out at Silver Bay, which of all places on this continent is the one where this subject is thoroughly worked over. Every pastor, Sunday school superintendent, and other leader in young people's work in our churches should give heed to these echoes from Silver Bay.

Training the Young People

Our frontispiece this month indicates how generally the missionary boards are providing special workers for the culture of young people. Probably not many faces in this group will be recognized by all our readers, but it is a notable company of wide-awake and intelligent leaders. On the first row are the officers of the Young People's Missionary Movement; Mr. Hicks will be recognized in the center; at his right are Messrs. Michener, Diffendorfer, Soper, and Vickrey; on his left, Miss McLaurin, Miss Glenn, and Miss Hubbard; in the middle are foreign representatives from Scotland, England, Holland, and Switzerland; among those in the rear row are Secretaries Sailer, of the Presbyterian Society, Earl Taylor, of the Methodists, and Harry Myers, of the Free Baptists.

AN important item in the work of the Shanghai Conference was the passing of resolutions upon various matters that were discussed. Oftentimes such resolutions seem of little consequence; in this case they indicated conclusions reached with deliberation, expressed with care, and adopted with such unanimity as to make them guideposts for the progress of the missionary work in China. The following recommendations, not adopted by the conference, indeed, but by official observers of its course, will explain themselves, and their significance will be quickly recognized. We quote from the *Chinese Recorder:*—

Recommendations as to China

"RECOMMENDATIONS RELATING TO CHINA

"Extended observations in China by several members of the Committee on

Reference and Counsel of the Annual Conference of Foreign Missions Boards of the United States and Canada, taken together with papers and discussions of the Centenary Missionary Conference held at Shanghai, April 25 to May 7, 1907, have led them to make the following recommendations for developing and strengthening missionary work in China at this most critical and yet most hopeful period in the progress of the kingdom of Christ in that empire: —

"1. That the missionary work in China be greatly strengthened by the addition of specially qualified men and women to meet the new conditions.

"2. That much greater gifts and appropriations of money are needed towards equipping and sending out from the higher educational institutions of trained native leaders and for the preparation and distribution of a Christian literature.

"3. That much greater emphasis be laid upon the higher educational institutions, which must supply the Christian leaders.

"4. That the term 'unoccupied fields' in China pertains more to *districts* or *classes* than to provinces or to China as a whole.

"5. That where federation or union is possible it be encouraged in the direction of greater efficiency and economy.

"JAMES L. BARTON.
WALTER R. LAMBUTH.
ALEXANDER SUTHERLAND.
W. HENRY GRANT,
"Secretary."

Potatoes for Turkey

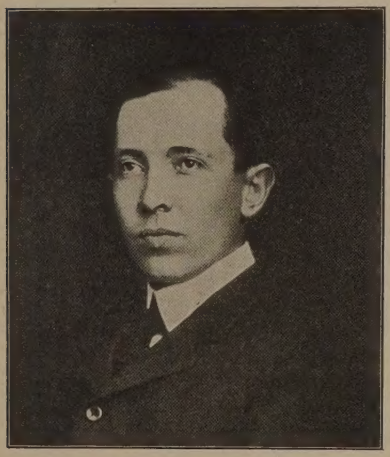
ALL shapes and sorts of packages go out from these Rooms to bless various corners of the world. One recent consignment was a bundle of potatoes sent to Van, and which Mrs. Raynolds says came safely and in as good condition as could be expected. A few potatoes, more or less, do not count for much in Boston, but in Turkey, where they go as seed and are meant to help a multitude of people keep from starvation, they are precious indeed. These potatoes were selected with utmost care by a firm in New Jersey, which, by the way, made a present of them to the Board, were wrapped separately in paraffin paper, then packed in sawdust in a tin box, and sent by express to England and by parcel post from there to Constantinople, whence Mr. Peet forwarded them to their destination. Two rotted on the way and all had sprouted more or less; but they were immediately planted, and on July 1 they were up and doing nicely, with every promise of producing a harvest. Mrs. Raynolds adds that during the last winter she was able to give away 2,000 pounds of potatoes to the poor.

Here's Hope for China

THE Sunday school of the Congregational Church of Hope, Ida., having a special interest in Dr. and Mrs. Francis F. Tucker, missionary physicians at Pang-Chuang in our North China Mission, proposes to raise the amount that is to be added to their salary by the arrival of a mission baby, William Boose Tucker. If the Sunday school can do this, possibly with the help of some others in the neighborhood, the

WILLIAM BOOSE TUCKER
Aged 16 months. In Chinese wadded cap and cloak

church, which has only twenty-one resident members, will try to make its offering in another way; perhaps it will take a share by the Station Plan in the general work at Pang-Chuang.

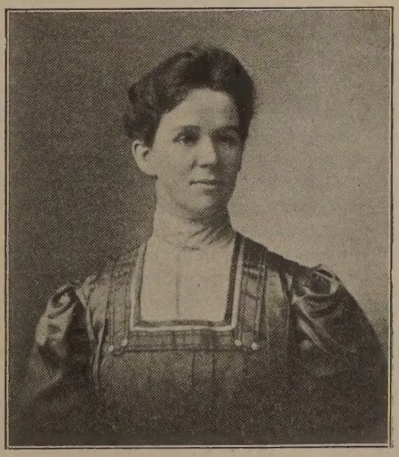


REV. R. ERNEST HUME

Valued Recruits

WE can report this month the sailing of Rev. and Mrs. Robert Ernest Hume, PH.D., to join the Marathi Mission. Dr. Hume is the son and grandson of missionaries in India, his father being Rev. Robert A. Hume, D.D., of Ahmednagar. Dr. Hume was born in Ahmednagar in 1877, and on coming to this country studied in the high schools at New Haven, Conn., and Newton, Mass. He was graduated from Yale College in 1898, receiving a graduate fellowship, his course having been marked by eminence in the department of languages and philosophy. In 1901 he received the degree of Doctor of Philosophy from Yale University, based upon his translations from the Upanishads, with a thesis on the philosophy of the Upanishads. When a student in Union Theological Seminary he accompanied Pres. Charles Cuthbert Hall to India, where the principalship of the Sanskrit College at Lahore was offered to him, but was declined, as were other openings in connection with schools and universities in the United States. The reason given for refusing these attractive offers was his decision, made early in his college course, that the "most blessed and fitting thing that I could do with my life would be to be a Christian missionary in India"; of this decision he could say later, "Not once since have I doubted or wavered from that purpose." During recent years Dr. Hume has been engaged in making a translation from the Sanskrit of the thirteen classical Upanishads, which will be published this autumn, under the subvention of Yale University, by the Macmillan Company.

Mrs. Hume, whose maiden name was Laura Caswell, was born in Milltown, N. B., and received her education in the schools of that place, afterward taking a course of study in a business college. Subsequently she became connected with the Training School for Nurses of the Massachusetts General Hospital, from which she was graduated in 1904. After special training in different departments she was given charge of a ward in the hospital, and her services were greatly prized.



MRS. R. ERNEST HUME

On offering herself to the Board she

was appointed to the Woman's Hospital in Inuvil, Ceylon. Her engagement to Dr. Hume changed this designation, and she goes as his helpmate to the Marathi Mission, where she and her husband will without doubt be assigned to the Ahmednagar station, Dr. Hume to be connected with the theological seminary in that city.

Good Words for an American Judge in China

At one of the evening meetings of the Shanghai Conference, at which, by the way, Dr. R. Wardlaw Thompson, of the London Missionary Society, and our own Rev. Charles E. Ewing were among the speakers, the chairman was the Hon. L. R. Wilfley, the judge of the United States Court in that city. We are glad to note his interest and participation in the conference. In this connection it is not out of place to record the fact that the following petition has received several hundred signatures from among the best class of our representatives in the Chinese empire: —

"We, the undersigned, American citizens residing in China, desire to put on record our emphatic approval of the course pursued by Judge L. R. Wilfley in the United States Court for China. He has already done much to drive out of China worthless and vicious characters and to close up disorderly houses. His court is proving a terror to evil doers, and its high standard of justice is raising American prestige in China. We urge upon Congress the necessity of providing a suitable code of laws for the guidance of the United States Court in China, the present lack of which is a serious handicap to the court."

Free Medical Education

The International Medical Missionary Society, of which Dr. Dowkontt is the efficient secretary, has come to be widely known as an aid in its department of modern missions. It is a pleasure, in its name, to spread the notice that intending medical missionaries, unable to meet the expenses of their education, may secure it free by arrangement with medical colleges in the cities of Boston and Baltimore. Prospective students should apply to Dr. George D. Dowkontt, 107 East Twenty-Third Street, New York City. Those who are interested to contribute to the funds used for this purpose should send their gift to Dr. J. E. Giles at the same address.

Praying and Doing

It is sometimes hinted that a good deal of the talk in prayer meetings leads to nothing more. Here is an instance of another sort. The July *Missionary Herald* had not reached its furthest readers before a letter was received from Mr. C. E. McBurney, of the North Congregational Church of Englewood, Chicago, referring to the need of a paper cutter for the press which Mr. Fuller manages at Mt. Silinda, and requesting that the Christian Endeavor Society of that church be permitted to provide the forty dollars required for the purchase. Mr. McBurney relates the history of the case thus: —

"You may be interested in knowing how we came to make the above request. The missionary committee of our Christian Endeavor Society have prepared a prayer calendar, assigning one missionary of the Board for each day during a period of six months. It so happened that Mr. Fuller's name was down for last Sunday. For each Christian Endeavor meeting we also write on the blackboard the name of the missionary on the calendar for that particular day, and enlist public prayers in his behalf. Early in the meeting last Sunday attention was called to Mr. Fuller's name and the unusual request which came from him. The person making the announcement made the statement that an answer to his appeal could easily be secured if we prayed in faith. Several prayers followed, definite and pointed. Just as the meeting was about to close one of the members said that we had prayed and now it was time to help answer our prayers. His suggestion that we do

something definite to help Mr. Fuller resulted in the above offer. We stand ready to answer our own prayers, if the Board accepts our offer."

Chinese Students Leaving Japan

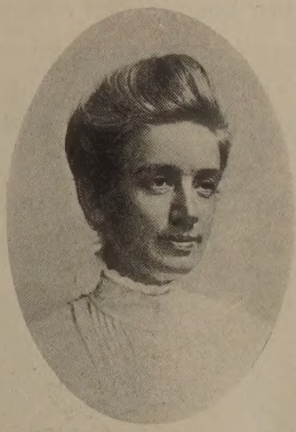
THE thirteen thousand or more Chinese students at one time in Tokyo have been reduced to not more than eight thousand. This marked diminution, according to the *Japan Mail*, is a subject of live comment in Japanese circles. The causes are said to be, first, the issue of stringent regulations bearing on the conduct of these students; and second, the system organized by the Chinese government for the control of the students, a system which is said by some critics to have been devised expressly for the purpose of exercising a strict scrutiny into the political opinions of the lads. The *Mail* intimates that Germany and America have taken advantage of the situation to urge China to send her students to their schools, and quotes one of the leading Tokyo papers as charging that the system of rapid "finishing" that has been so much discredited in Japan is likely to be inaugurated in these countries.

A Tribute to Missionary Work

THE editor of a Hindu paper, which is published at Poona and devoted to a conservative type of the reform movement, in planning some articles on the social condition of the depressed classes in the Bombay Presidency, wrote to one of our missionaries, herself the editor of a Christian monthly, for her help. In presenting his request he acknowledges his inability to treat the subject justly unless he dwells at some length on the effort of the missionaries to raise these people from their low condition; so he applies to the missionary for information and for such figures as will aid him in the preparation of the subject. This utterance is significant, as showing that some thinking men in that confused Indian empire have confidence in the men and women from America who are living and laboring for their good.

A Teacher for Adabazar

IN company with Miss M. E. Kinney, who is returning to Adabazar, Western Turkey, after her year of furlough in America, goes Miss Madeline Gile to be connected with the Girls' Seminary at



MISS MADELINE GILE

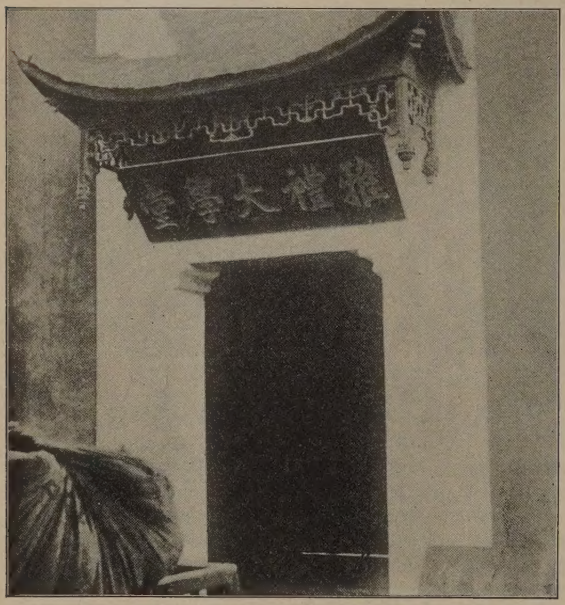
Adabazar. Miss Gile is a native of Haverhill, Mass., and has passed through the high school and the Business Training School of that city. After a year in the Bridgewater Normal School she taught for a while in Haverhill and then for four and a half years in the Normal Training School of New Bedford. The last year she has been a teacher in Procter Academy at Provo, Utah.

Her abilities as a scholar and her unusual experience as a teacher fit her eminently for service in this important institution at Adabazar. One who knows her well writes us that there ought to be a special day of thanksgiving at the Missionary Rooms for the acquisition of such a helper in missionary work as Miss Gile.

THE YALE MISSION IN CHINA

By Prof. HARLAN P. BEACH, of Yale University

IT may be of interest to readers of the *Herald* to learn some facts concerning this work, which is allied with the general operations of the American Board, though independent of it. It may be remembered that its first missionaries, Rev. Lawrence Thurston and his wife, who was formerly a missionary of the Board in Turkey, arrived in China in 1903, and that Mr. Thurston died the following year. Consequently our oldest resident missionary has been in China about three years and the latest comers seven months. The entire staff at present consists of four men, two of whom are married, and Mrs. Thurston, widow of the pioneer.

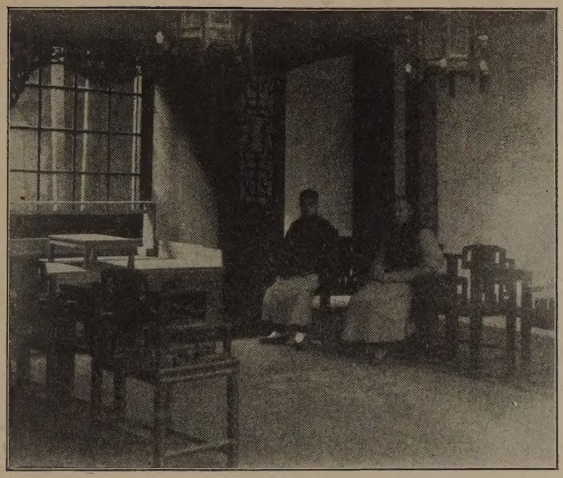


THE FRONT GATE
The sign translated reads, "College of Great Ya-li"

At the request of thirteen of the missionary societies laboring in the province of Hunan the Yale Mission has taken up the work of higher education for the entire province, with a population of some twenty-one millions. The first years were necessarily spent in language study and in securing premises, so that teaching was not undertaken until last November. What of operations to date?

First of all, the institution is finely located, almost at the center of China. Changsha, the city of "long sand," is one of its cleanest and most attractive capitals. Its granite-paved streets, averaging twelve feet in width, are filled with burden-bearing coolies, sedan chairs of the well-to-do, and an endless train of commoners intent on pleasure or purchases. Almost in the center of this city of 190,000 stands the compound of the Yale Mission, in which the school is located. A series of connecting courts furnishes guest halls, recitation rooms, a chair court for the sedans of visiting friends, a refectory, dormitory, rooms for the two bachelor missionaries, and still others for the Chinese faculty.

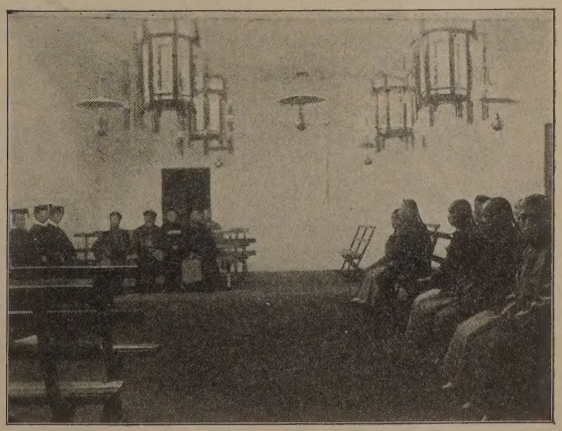
The number of students is limited, partly by present accommodations, which suffice for only thirty boarders, and partly by the stringent regulations as to scholarship. It so happens that at present the students number twenty-two, the residuum from 125 who have been examined. A protest against the



THE GUEST HALL

religious exercises and studies required by the school, which could not be listened to, has reduced the number from the full quota which we originally had. The average age of the students is about eighteen, and a finer company of equal number can hardly be found in an American school. Eagerness is the one word which characterizes the life of the men; no prodding is needed, and all class hours are looked upon as new opportunities for increasing knowledge. I have seen many schools and colleges in China and other mission lands, but in none of them have I met a cleaner cut set of men and rarely so diligent a company. As Christianity was not openly tolerated until 1900 in this province, which was bitterly anti-foreign, there are very few Christian youth prepared to enter our institution, a serious loss to its *morale* which time, we hope, will remove. Meanwhile the religious services and Bible study are bringing to the students the gospel message in power.

The effect of the school is already being felt. While we were there a gala day was held for giving prizes and for exhibiting the work of the school. Many teachers and students of government institutions, friends of the students — including what one rarely sees on such occasions, the Chinese lady friends of the men — missionaries, and members of the consular and customs service were present, and expressed their pleasure in the work as set forth by address and illustration. The students in their white uniforms, with sashes of Yale blue, the faculty in cap and gown, the parti-colored garments of Chinese guests, would have made a profound impression could they have been seen by an American college community. Some of the students of government schools told outsiders that the



THE OPENING SESSION

From left to right, Seabury, Hume, Hail, Chinese teachers; at right, Chinese students

Yale Great Learning Hall was already by all odds the best in the city. And this they said after listening to an address in which the Christian aims of the institution had been set forth in unmistakable language.

Directly opposite the buildings of the school are the hospital and dispensary of the mission, presided over by the son of our Dr. Hume, of Bombay, whose abilities were such that he won an international scholarship permitting him to study in the Liverpool School of Tropical Medicine. After two years in China he has so commended himself to the medical body that he is one of the editors of the medical journal of the empire; was chosen a secretary of the medical missionary conference which preceded the Shanghai Centenary Conference. Though the hospital will not be formally opened until fall, Dr. Hume already has had opportunities to display his professional skill. In November he will be re-enforced by another most promising man, Dr. Schell, who comes with his wife, an expert nurse. At present only a single Chinese is studying medicine, a man of high family in Changsha and the forerunner of a multitude who will in later years, we hope, be ministers of the "double cure" to their needy countrymen.

SPELLING REFORM IN SOUTH AFRICA

By Rev. GEORGE A. WILDER, D.D., of Chikore, Southern Rhodesia

A NOTEWORTHY conference was held May 13 to 18 at Umtali in Mashonaland. There met a committee, appointed by the different missionary bodies working in Southern Rhodesia, to decide upon a uniform system of spelling and a uniform set of terms for matters theological and ecclesiastical, to be used in writing the various dialects spoken by the different tribes of that country.

Three delegates, including the government expert, were absent, but those who came represented missions using four distinct native dialects and nominally covering territory over three hundred miles square. These dialects present real differences, and they are used in an increasingly large amount of printing, including portions of both Testaments and prayer books and hymn books.

Hitherto each publication has appeared in the orthography and vocabulary peculiar to its author. As these authors represent various nationalities and were trained in as many institutions much disagreement was manifest in their work, so that though some preparatory and independent labor had been done by the delegates before they met, those who doubted if any unity could come out of this conference had good reason for their doubts.

But from the first there was evident a fine cordiality towards the views of others. All seemed determined to put scholarship first, national and denominational preferences second. Before many hours had passed it was evident that the committee could unite upon a system which it would recommend to each society for use; and although the time was limited about half the list of words was actually adopted. Perhaps the Rev. A. Lowe, nephew of Andrew Murray, was called upon to make the greatest concession, and he did it with the Christian grace of a true Murray.

If the various societies adopt the recommendations of their committee an important step will have been taken towards a speedy understanding of the Scriptures, not only by the tribes of Southern Rhodesia, but also throughout a large portion of the Portuguese Mozambique territory, for the dia-

THE ADVISORY COMMITTEE[1]

Mr. Bunker Dr. Wilder Mr. Sechrist Mr. Greeley
Mr. Hatch Mr. Lowe Mr. Elridge

lects represented at the conference are used much further than the work of the missions has yet gone.

The conference also took steps looking toward the preparation of a comparative grammar of these languages or dialects.

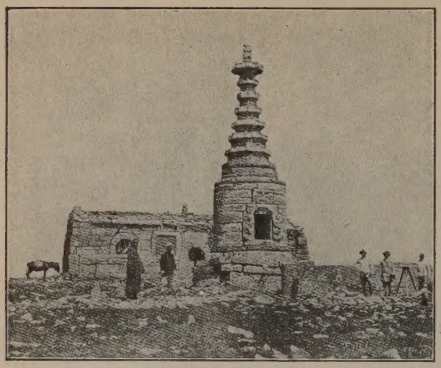
To attend this conference I was compelled to walk over two hundred miles at the rate of thirty-three miles a day; but it was worth going thus far to see so brotherly a spirit as was shown toward each other by men representing widely different ecclesiastical organizations and creeds. And when I consider the importance of the work done I am glad it was my privilege to be present as a delegate of our mission.

AN ENGLISH EXPLORER IN CHINA

TWO recent numbers of *The Geographical Journal*, the organ of the Royal Geographical Society, contain an article entitled, "Nine Years' Survey and Exploration in Northern and Central China," by Lieut. Col. A. W. S. Wingate. This article was read as a paper before the society, and was received with marked favor. The discussion which followed the reading showed the admiration of the audience for the explorer and his work. The article deals not merely with the travels of its author, but also with those of other recent explorers who have helped the world to a knowledge of this interior section of the vast Chinese empire.

Colonel Wingate's interest is, of course, primarily with the geographical features of the country and its commercial possibilities; but he is evi-

[1] Rev. Fred R. Bunker, of Beira, and Rev. Geo. A. Wilder, D.D., of Chikore, represented the American Board; Mr. E. L. Sechrist and Rev. Edgar H. Greeley, the Methodist Episcopal Church, North; Mr. J. E. Hatch, the South African General Mission; Rev. A. Lowe, the Dutch Reformed Mission; and Rev. Mr. Elridge, the Church Missionary Society of England.



RUINS OF TEMPLE IN WU–T'AI MOUNTAINS

These "Hills" are west of Pao-ting-fu about one hundred miles; this temple is 9600 feet above sea level

dently a man of human sympathies, and his descriptions of the land he traverses are enlivened by frequent comments upon the condition and habits of the people who live upon it. For instance, beyond the Great Wall in the outer Chihli province he notes the decline of religious devotion in Je-ho, whose temple is for the Mongols of this region what that at Lhasa is for Tibet. In place of the 800 lamas at Je-ho in 1904 there are now barely 100, while the number of mandarins and troops, who used to be in attendance, had dwindled from 100,000 and 800,000 to about 1,200 and 800, respectively. These facts, he affirms, represent with truth the state of affairs regarding two of the most important items for the future welfare of the Chinese, religion and defense. Both have been allowed to decay through the length and breadth of the Celestial Empire.

Among Colonel Wingate's journeys is one west of Peking to the Wu-t'ai Mountains, where are located the imperial tombs. He thinks the Chinese conception of an imperial burial ground is a very grand one, only equaled by the Taj at Agra and the great pyramids of Egypt. The latter are more durable and more artistic in grandeur, but the Chinese empire has the advantage in picturesque surroundings and natural beauty.

The Great Wall does not seem to this writer quite so majestic an undertaking as to many. He has seen it in over twenty different places, and has heard many verbal descriptions of it in other places, and thinks it was built by degrees and in sections, not of hewn stone, but of round bowlders and earth, and that the different sections were repaired from time to time. Only in the valley bottoms and on the passes was it composed of masonry or brickwork. The Mings rebuilt all those sections through which it was likely the invading Tartars might come, or where it could be seen from a distance against the sky line. The first emperor's idea may have been a great one, but the building was sufficiently simple and not to be compared with the great pyramid of Egypt.

Colonel Wingate's description of the Wu-t'ai Mountains and of his stay with the lamas who preside over the temples there is full of interest. He describes, with some detail, their daily ritual, but finds that at Wu-t'ai, as at Je-ho, the decay of Lamaism is everywhere in evidence. There is a marked absence of Mongols prostrating themselves before the shrines, and the few who are still to be seen do so with the assistance of smooth, sloping boards with pads for the knees, hands, and forehead.

In the Central China region attention is called to the importance of commercial interests, especially in the province of Ngan-hui, which was devastated during the Taiping Rebellion, but is now recovering rapidly. It is about the size of England, the state of New York or Uganda, and has a population of 24,000,000, only 8,000,000 less than that of England and Wales. The density of its population is about equal to that of Belgium, 440 to the square mile. Its soil is very fertile and it has a fine system of irrigation. North of the Yangtzu there is almost complete absence of timber, which has so high a value that men draw the trunks of trees on wheelbarrows, sometimes a distance of eighty miles. Colonel Wingate notes that these men are nearly all

opium smokers, and that after a long day's staggering under their wheelbarrow load they hie them to the opium den and there pass the night in laughing, talking, smoking, and gambling. But they are up again the next morning and well on their road by seven o'clock. "Who that has seen these men toiling along the atrocious roads, up and down hill (aye, even steps!), will be certain that all opium takers are lost creatures? If they are, who would not try to do something to save such splendid specimens of humanity?"

The southern part of Ngan-hui is its finest section; here are the ruins of homes of artistic and opulent people, which the hand of the destroyer in the Taiping days laid waste. The region is fast being repeopled. Colonel Wingate says of it: "The inhabitants are very enlightened as Chinese in the interior go, and are anxious for all modern and Western improvements. Even in religious matters they have shown much spirit, some villages having of their own free will destroyed their idols. A couple of years ago the students attending the examinations for degrees, attributing their backwardness and ignorance to the bad influence of their idols, destroyed the statues of the eighteen *lohan* or saints which line the right bank of the river opposite the Hui-chou city. They knocked all the heads off except one."

This explorer's view of China's attitude towards her own development is instructive. He feels that she is not indifferent to her great natural resources; indeed she is eager to develop her mines, establish railroads, and in all ways bring out her riches. But she cannot afford to spend a large sum of money all at once; her wealth lies buried in the future, and she is unwilling that foreigners shall reap all the gain. She purposes to move slowly and to keep control in her own hands; and she does not like to be hustled.

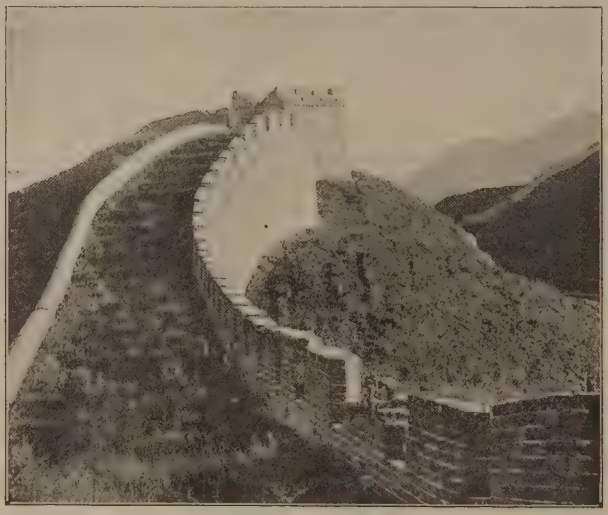
Concerning Chinese character this keen observer speaks frankly and hopefully. He takes Chinamen as he finds them, good, bad, and indifferent, much the same as in other countries, but he declares that in some great essential virtues they certainly excel; his experience with them has been, on the whole, a happy one. A single illustration must close this inadequate review of Colonel Wingate's notable paper: —

"I was about to undertake a journey of many months' duration, and I wanted to make a plane-table traverse of my route. I wished to find some educated Chinese who could do this plane-tabling for me, so that I might be free to attend to other matters. This was some years ago, and where now you might find a hundred such men, then they were *raræ aves*, especially at the somewhat low rate of wage I was able to afford. Eventu-

WHEELING TIMBER IN CENTRAL NGAN-HUI

A frequent sight

ally, however, through the kindness of an American gentleman, I secured a really delightful young fellow, full of life and energy, but to my great grief he knew nothing of plane-tabling. over two thousand miles, up and down mountain and valley, over most difficult country, often unhealthy and feverish, through every degree of temperature and all conditions of weather;



A VIEW OF CHINA'S WALL

"For there shall be a day of Jehovah of hosts . . . upon every lofty tower and upon every fortified wall."

When I pointed this out to him, and said I thought he might not do on that account, he said, 'Oh, I can learn.' And learn he did, so quickly and well that within a fortnight he was able to commence the route traverse on a scale of two miles to one inch, and (although it seems incredible) that fragile, delicate-looking Chinese gentleman continued plane-tabling for yet he never omitted a village or hill which he could see, nor a stream which he crossed, nor laid aside his plane-table for a single day, except one day when it snowed too heavily for work. So much for a reformed Chinese Christian, for even as he never ceased his work, neither did he omit each night, no matter how wearied or how late the hour, to read his Bible and say his prayers."

Rock, Rock, when wilt thou open?

Robert Morrison, in 1807.

There is not a strategic point in all China that is not held by the missionary today.

Griffith John, in 1907.

EGYPT

An Object Lesson to Mohammedan Countries

By Rev. JOHN S. CHANDLER, of India

IT is said that many travelers from Turkey and Arabia, not to mention other lands, when they visit Egypt take note of the peace and prosperity there enjoyed under British influence, and return to their own countries with minds opened to realize the contrast. These observers learn lessons that will never be forgotten.

They see the main line of the state railway following the Nile, with not less than eight light agricultural railways traversing the irrigated fields and bringing the crops to the main line, whereby the Egyptian *fellah* gets his onions into the markets of the world a fortnight ahead of any other nation.

ARAB THEOLOGIANS IN EGYPT

Besides onions by the car load they see the early crops of beans, barley, wheat, and clover, and the later ingathering of cotton, all made possible by the wonderful irrigation works, the barrages and canals, second only to the Suez Canal itself. The most recent is one a mile long, built entirely of steel in seventeen sections, to convey water from the Nile across the Eastern Desert to Kom-Ombo.

Today travelers can reach Khartoum by rail from Cairo instead of by tedious camel ride from Suakin or Korosko. From Khartoum they can sail 1,100 miles further to the Uganda frontier in only four weeks instead of by a journey of many months; moreover a monthly post keeps them in communication with the civilized world. And all these regions are under the protection of Sir Reginald Wingate, governor-general of the Soudan, instead of Zobehr Pasha, dictator and slave dealer.

At Cairo, alongside of the great El-Azhar University, with its 10,000 students from all Mohammedan countries, the follower of Islam sees the splendid work of the United Presbyterian Mission, and that of the Church Missionary Society Mission housed in Beit Arabi Pasha, where Moslem as well as Coptic converts are witnessing for Christ unharmed, and both Copts and Moslems subscribe for the Anglo-Arabic Christian weekly, *Orient and Occident*. Turk and Arab observing all these wonders, the like of which their own lands do not show, are inevitably set thinking.

Lord Cromer in his report for 1904 divided Egypt and the Soudan into three zones: —

1. *Egypt proper.* — Although the

majority of the population is Moslem, an important minority has, for centuries past, held to the Christian faith. Many of the Moslems are highly educated and understand European views and methods of government. So full freedom may be accorded to the Christian to convert the Moslem, or the Moslem to convert the Christian, by all ordinary and legitimate means of persuasion, provided nothing be done of a nature to disturb the public peace.

2. *Northern Soudan.* — Here the indigenous population is wholly Moslem. All are in a backward state of civilization; only recently have they been brought into contact with European ideas or methods of government. They are credulous and singularly liable to fits of religious excitement; hence become the easy prey of religious impostors. As they are too ignorant to be able to distinguish between the action of the British government and that of an individual European, whether of British or any other nationality, to allow free scope to missionary enterprise would not only be unproductive of result, but would also create a feeling of resentment that would set back the work of civilization.

3. *Southern Soudan.* — The population is pagan. Until recently they have had no contact with Christians, and their contact with Moslems is associated with the cruelties of the dervishes under the rule of the caliphs, and with those of the Arab slave raiders under the previous régime. Consequently they require different treatment from the people of either of the other zones.

This careful discrimination in administering Egypt is a great object lesson to neighboring peoples.

"AS THE SOUND OF MANY WATERS"

By the Rev. EDWARD STRUTT

"As the sound of many waters"
Breaking on the Patmos shore,
In the seer's long, lonely watches
Came Thy voice to him once more.
Oh, the music and the glory
Of that mighty voice from heaven,
Telling out the wondrous story
For the chosen Churches Seven!

"As the sound of many waters"
Comes upon our listening ears
Moaning of earth's sons and daughters,
Burdened sore with sins and fears.
Oh, the terror of life's ocean,
Sunless deeps of human pain,
Sullen discords, wild commotion,
Restless anguish — all in vain!

Come, O Lord, though floods are roaring,
Thou art God's almighty Word,
Discords ending, peace restoring,
Sounding harmony's full chord.
Earthly voices, heavenly voices,
Blend them in yet richer tone,
Till the ransomed world rejoices,
For the kingdom is thine own!

"As the sound of many waters,"
In the city built above,
The redeemed, from earth's far quarters,
Shall uplift the song of love:
"Hallelujah! Hallelujah!"
Saints and angels swell the strain!
"Hallelujah! Hallelujah!
God Omnipotent doth reign!"

— *From "The Foreign Field."*

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

THE LAST MONTH

FOR concentrated and yet long drawn out mental strain we know of no place equal to the office of the American Board during the closing month of the fiscal year. Where *is* all this money to come from? Here we need not less than $152,000 before our books close on August 31. Last year, it will be recalled, August made a phenomenal showing, totaling $202,277 on account of the great Haystack Centennial million dollar campaign, which had been in progress all the year and whose cumulative effect made August the banner month in the Board's history. We cannot duplicate those conditions and hence have no expectation of getting such results. To raise what is needed this year is a sufficient task, and it will call out all the resources at our command. It would be a sad calamity for the Board to be plunged into debt the very first year after the centennial. We have refused to increase appropriations a single dollar this year, notwithstanding we are living in a time of unparalleled missionary opportunity. We have been conservative to a degree, in the belief that whatever happens we must not go into debt. So our distress is great.

But (and there is always a glorious "but" in this work) the American Board does not belong to the officers, or the Prudential Committee, or the Corporate Members, but to Almighty God. Our faith is in him and in his faithful people whom he has appointed stewards in this great work. We can speak in the *Missionary Herald*, as we cannot in any other publication, of our deepest and most sacred thoughts in this matter, because the *Herald* circulates among our most devoted and spiritual friends. We do not appeal to them to help; we simply state the case.

THE FINANCIAL STATEMENT

RECEIVED IN JULY

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Totals
1906	$38,510.84	$21,725.79	$1,347.63	$4,794.05	$2,357.54	$3,226.12	$71,961.97
1907	21,901.28	19,554.28	965.47	2,061.96	1,993.57	3,070.12	49,546.68
Gain							
Loss	$16,609.56	$2,171.51	$382.16	$2,732.09	$363.97	$156.00	$22,415.29

FOR ELEVEN MONTHS TO JULY 31

1906	$316,603.43	$197,306.92	$17,967.92	$47,314.94	$110,508.28	$19,869.76	$709,571.25
1907	253,430.43	196,548.60	11,904.02	42,875.47	84,061.54	20,100.17	608,920.23
Gain						$230.41	
Loss	$63,173.00	$758.32	$6,063.90	$4,439.47	$26,446.74*		$100,651.02

*We have received from the estate of George H. Weston the sum of $113,692.50. At the close of the year this amount will be added to the other legacy receipts and to the Twentieth Century Fund, and one-third of the total applied upon the year's expenses. While thus no definite statement as to legacy receipts can be made at this time, it is apparent the showing is better than the above figures would imply.

HOME DEPARTMENT BRIEFS

We know of no record equal to that of Hawaii in the matter of increase in the number of contributing churches. There are ninety-seven churches in Hawaii. Of these, sixty-seven have contributed to the Board this year as against forty-eight in 1906 and eighteen in 1905. The two associations of Oahu and Maui have qualified to have Corporate Members represent them in the Board. We suspect a member of the famous Scudder family has had something to do with this record, backed by our two other Corporate Members, Hon. Peter C. Jones and William R. Castle.

Through the generosity of two friends, who have already agreed to support a missionary in India, Miss Emily A. Reeve, of Hampton, Io., has gone to assist Mr. and Mrs. Hunsberger in their school in Bombay for one year. Miss Reeve is especially talented in industrial training, and will be of great value in the arts and crafts work as well as in general missionary work.

Rev. Charles H. Maxwell, of Natal, has obtained that other horse which he needed to complete his team, through the generosity of the Dane Street Church, Beverly, Mass. The first horse was given by the La Crosse, Wis., church, these two congregations uniting in the support of Mr. Maxwell and his wife. Some one, too, we understand, has furnished the wagon and harness.

The Central Church, Lynn, Mass., of which Rev. Charles F. Weeden is pastor, for many years supported Mrs. J. K. Browne, of Harpoot, Turkey. A few Sundays ago they took into their church two Armenian boys, the product of our missionary work at Harpoot. Home and foreign missions will not stay apart, and we are glad of it.

A Connecticut friend sends $100 and asks that his name be not reported. He says he would have dropped it in the contribution basket but for the fact that it would have attracted considerable attention. On this point he well says: "It seems to me it is quite wrong that it should make a sensation in a church to put in $100 for missions, when we have publicly professed to give ourselves and all we have and are to Christ."

SILVER BAY AND NORTHFIELD

If any one is inclined to take a pessimistic view of religion, or thinks that "we are sitting by the bedside of a dying faith," as a certain college professor expressed it, or that such cults as Christian Science are destined to displace the faith of the Pilgrims, we advise him to take a few days out of his vacation and spend them at Silver Bay, on Lake George, or Northfield, Mass. These gathering places of Christian workers are the greatest stimulus to optimism that we know of. It is a cheerful sight to see 500 young people gathered to study Christian missions and spending day after day out of their vacations equipping themselves for service in their home churches. The wide possibilities of the gathering at Silver Bay are still further recognized when we learn that these young people are for the most part a delegate body, carefully selected by their denominational organizations with reference to leadership in the church. This is a movement of far-reaching import. It is pleasant, too, to be able to commend the broad modern lines upon which the conference is conducted and the thoroughly scientific basis underlying the instruction given.

At Northfield we were present during the conference of Women's Foreign Missionary Boards. This, too, was a cheerful sight. It is doubtful if a finer set of women gathers anywhere in the world. We note a great change in the conception and method of the women's work of cultivation for foreign missions in the home churches. There has been both a broadening and a deepening in recent years. Denominational lines are annihilated; scientific views of missionary work are incul-

cated; pedagogical methods in teaching are advocated; and in general the missionary propaganda among women is placed on as high a scale of intelligence as any other movement. Mission study is the great aim of the conference through the United Study text-books. What a vast improvement this is over the missionary programs of former days, in which the leading feature was reading from divers clippings and letters from the field, dealing mainly with the details of the work! Pastors who have not kept up with this movement will be surprised to know the splendid work being done, and be anxious to have the women of their own churches connect with it as soon as possible.

The one bright particular "star" of Northfield was Mrs. Helen B. Montgomery, of Rochester, N. Y., who every day conducted one hour's instruction upon the use of the text-book for next year, "Gloria Christi." A better piece of work we have rarely seen. With the spiritual power of a Mrs. Ballington Booth and the charm of an Ellen Terry, Mrs. Montgomery presented the various aspects of missionary work day after day to a truly delighted audience. Incidentally and quite unconsciously she demonstrated that there is no sphere where an intelligent woman can better apply her powers than in foreign missionary study.

MISSIONARY TOURISTS

Since writing last month of the large number of Congregationalists touring the mission fields during the year, or making special investigations of our work in connection with other trips abroad, we have been gathering the names of such. The list probably is not complete, but as it stands it makes an impressive showing, revealing a widespread and intelligent interest in our operations. The names are as follows: Rev. and Mrs. Fred B. Hill, of Hartford; Rev. and Mrs. George A. Hall, of Peabody, Mass.; Rev. and Mrs. Edward L. Smith, of Seattle; Rev. Irving W. Metcalf, of Oberlin; Prof. Edward I. Bosworth, of Oberlin; Pres. Charles F. Thwing, of Cleveland; Rev. and Mrs. William Horace Day, of Los Angeles; Mr. and Mrs. William H. Laird, of Winona, Minn.; Mr. and Mrs. George H. Rust, of Minneapolis; Mr. and Mrs. Edward W. Capen, of Boston; Rev. William W. Ranney, of Hartford; Pres. John K. McLean, of Berkeley; Rev. W. W. Curtis, of Stockbridge, Mass.; Mr. George E. Keith, of Campello, Mass.; Rev. Cyrus Richardson, of Nashua; Mr. and Mrs. H. H. Kendall and daughter, of Cambridge; Mr. and Mrs. Lucien C. Warner, of New York; Mr. John B. Slemen, of Washington, D. C.; Prof. Edward C. Moore, of Cambridge; Sec. James L. Barton, of the American Board; Dist. Sec. C. C. Creegan, of New York; Dist. Sec. A. N. Hitchcock, of Chicago; Rev. Theodore F. Savage, of New York; Rev. Herbert A. Jump, of Bangor, Me.; Rev. Samuel Greene, Seattle.

ANNUAL MEETING

The program for the annual meeting at Cleveland, October 9–11, will soon be completed. It bids fair to be one of the strongest in recent years. Several changes will be introduced. The President's address, instead of coming Thursday evening as formerly, will be at the close of the opening session, Wednesday morning. Instead of having the missionaries speak at all sorts of times, without attempt at arrangement, they will be brought on in groups, each country by itself. Thus there will be a Japan hour, a Micronesia hour, an Africa hour, etc. We think this will give the missionaries a better chance and add to the educational value of the meeting. The missionaries will be decidedly the leading feature of the program, as certainly should be the case. A new feature will be an hour and a half on Thursday afternoon devoted to the Laymen's Missionary Movement, with brief addresses from prominent laymen of different denominations. Of course the Deputation from China, together with

Drs. Creegan and Hitchcock, who have just returned from their foreign tour, will be given a prominent place; while the sermon by Dr. George A. Gordon, of Boston, which he will deliver to the National Council and all the benevolent societies on Sunday morning, will be the most conspicuous feature of all. The occasion, combining as it does all the Congregational organizations, should prove a memorable one in our history.

"I HAVE PRAYED FOR THEE"

We have said once and again that Christians at home should pray for our missionaries in something more than a general way. We have urged that prayers should be definite, having reference to conditions in certain countries, missions, stations, institutions; and, above all, that we should remember the workers by name, having in mind the special experiences through which they may be passing from time to time. If our readers could see the letters from the field which come to us, and in which the missionaries speak frankly of the special temptations to which they are subject because of their isolation and the pressure of the non-Christian environment, they would understand why we keep urging the subject of prayer. Almost at the cost of violating the confidence contained in a recent letter from one of our younger missionaries, we quote below what he says as to certain struggles through which he has been passing of late: —

"Before coming to this country I had been through one 'storm and stress' period, as Goethe calls it, and had finally gained something of steadiness, quietness, and purity of soul; so that to me the hardest thing above all in this service at the front is to find the fight on again; that inner strife I mean — different from the old, to be sure, with its fogs of doubt and waitings for light, but as strenuous and battleful in its struggle for self-mastery. The night is a clear night, with the stars and lights shining steadily, but a storm is on the deep and the little bark is strained and buffeted. Probably the whole fearful pressure of pagan environment, consciously and unconsciously, has had something to do in breaking things up again, and the new, unsettled habits of life and work have had also their influence. That it is not a wholly unique experience this line in a letter recently received from a friend who came out at the same time that I did shows: 'These two years have been full of strangeness, struggles, and surrenders; God only knows, and it is all his work.' I wish I could add that last phrase in my own case and not have to confess so much of the struggle due to my own weakness. I speak of all this partly for the mere relief of speaking about it and partly because you have asked to share the viewpoint of an apprentice missionary. Some apparently are so strong and steady as to have no storm at all, or sail through it with hardly a tremor of the timbers or flap of the canvas; some, when they've weathered it successfully, have their ship dubbed 'stupid missionary' by the people in port, and so he truly is to one who does not have the inner history of the voyage. Occasionally one goes down, and sometimes a vessel turns up with unexpectedly rich freightage and a captain who is a master anywhere. I pray to be in the latter class."

This statement, as beautiful as it is touching, reveals an experience which appeals at once to our sympathies and is certain to draw out our prayers in his behalf. But the case is typical, and we trust it may serve to illustrate what we have in mind, but cannot always describe so definitely, when we ask the prayers of God's people for the men and women at the front. Let all the work of the American Board be undergirded by prayer. Let every worker in the field know that he or she is being remembered daily at the throne of grace by multitudes of fellow-Christians at home. Let us give them one and all the encouragement Christ gave the struggling, tempted Peter when he said, "I have prayed for thee."

YOUNG PEOPLE AND EDUCATION

CONDUCTED BY HARRY WADE HICKS, ASSOCIATE SECRETARY

THE SILVER BAY CONFERENCE

BY MISS FRANCES J. DYER

"Bliss was it in that dawn to be alive.
But to be young was very heaven."

So sang Wordsworth as he looked across the threshold of the nineteenth century and caught a vision of that splendid impulse for political liberty which culminated in constitutional government throughout Europe. Young men of that period gloried in having a share in the movement. At the dawn of this twentieth century a still nobler vision, even the bringing of the world to Christ in this generation, is the inspiration of little groups of American youth. The power of the forces they have already set in motion, through what is known as the Young People's Missionary Movement, is realized by attending such a conference as that at Silver Bay, New York, one of the most charming spots on Lake George. Here assembled for the sixth season, from July 19 to 28, a delegate body of about five hundred, largely from the student class, representing twenty-two denominations. The Congregationalists numbered nearly one hundred.

THE NEW AUDITORIUM AT SILVER BAY

Ample provision was made for recreation. Tennis, boating, swimming, mountain walks, excursions to points of historic interest, in which the locality is singularly rich, occupied the afternoons. But the main purpose — to study missions and equip one's self spir-

itually for better service, whether at home or abroad—practically filled the rest of the time. Four groups selected the home field, using Josiah Strong's new book, "The Challenge of the City," as a basis for study, and five other groups took Arthur H. Smith's new volume, called, "The Uplift of China." All were in charge of able and experienced teachers. Training in normal methods under pedagogical experts and platform addresses from returned missionaries were additional features of the educational side of the conference. Dr. F. J. McConnell's evening lectures on the fundamentals of Christianity and the denominational prayer meetings fed the spiritual life. Men like our Dr. DeForest, Dr. Sweet, of the Baptist Board, and Dr. Stuntz, of the Methodist Board, besides a large number of other secretaries and ministers, added a wealth of both instruction and inspiration.

One can have no conception, without actual attendance upon these classes, of the amount of solid and valuable information which the students absorb. They got down to bed rock in analyzing conditions in our own land. The evils that imperil our great cities, pauperism, crime, child labor, bossism, unrestricted immigration, and so on, were set in the light of the teachings of Jesus Christ. Herein lies the hope of our Republic, that at such centers as Silver Bay young people not only gather a fund of useful facts, but are taught how to interpret them according to the Christ ideal. Simply as a training school in citizenship the value of home mission study classes cannot be overestimated. Equally important, in view of the world-wide influence of the United States, is an accurate knowledge of foreign affairs. Some of our congressmen would doubtless have been astonished had they heard the spirited debates on whether the Chinese are better equipped for economic competition in the twentieth century than the Anglo-Saxons.

The speakers on both sides marshaled their facts with much skill. They located on the map of China the places of immense mineral deposits, of the largest steel plant in the world, the vast wheat areas, the cotton mills that rival those of India. They discussed the qualities of the people, their tireless energy and incredible endurance. They traced the route of 6,000 miles of new railroad either projected or in process of construction, and gave a capital *résumé* of recent educational reforms. The delegate from Switzerland, a brilliant young fellow, brought down the house in his reply to those who spoke in favor of Anglo-Saxon superiority. It was claimed that although the Chinese had so many natural advantages, they had not improved them. The nation has made no advance in a thousand years; why should we expect to see much in the coming ninety-three? Springing to his feet, the Switzer exclaimed: "Your arguments are no good now; you're talking about the past! China *is* awake; she *has* progressed more in five years than any nation on the face of the globe," and backed up his statements with citations from Sir Robert Hart and other authorities. It is no surface work which is being done by these mission study classes.

Best of all is the recognition on the part of the young men and women that God is calling them personally to be workers together with him. Hence the large place which prayer holds in the conference. "Apart from me ye can do nothing," was the keynote of all the exercises. Looking one day upon the earnest, intelligent faces upturned to a speaker who was pointing out the unparalleled opportunities for service today, Dr. DeForest said: "It makes an older person feel as if he might slip out now and not be missed. God is putting the interests of his kingdom into young hands." How will they meet the responsibility? Silver Bay and similar places answer the question.

THE CONFERENCE ON THE SUNDAY SCHOOL AND MISSIONS

ITS SIGNIFICANCE FOR CONGREGATIONAL YOUNG PEOPLE

By Secretary FRANK K. SANDERS, D.D., of the Congregational Sunday School and Publishing Society

The very success of the Silver Bay Missionary Conference, whose sixth annual meeting is described above by Miss Dyer, revealed the deplorable lack of courses of study for young people, particularly in the field of the Sunday school, or of co-operation between those working to produce such material, or of teachers able to make the most intelligent use of the courses when prepared.

Another conference was consequently projected by the Young People's Missionary Movement which should be supplemental to the other gathering, addressing itself chiefly to the literary problems involved in promulgating missionary information in our Sunday schools. To this were invited last year the secretaries of mission boards, the leaders of organized Sunday school work from every denomination, the editors and lesson writers, and others whose co-operation seemed necessary to the end in view. They met for several days, accomplished much by way of initiating some fresh methods, and voted to request the Movement to call another conference this year. It was held at Silver Bay, July 12–18.

The week was given principally to the workings of a school of methods and principles of missionary instruction and organization. It was intended primarily for such leaders of Sunday school work as made up the company last year, together with superintendents and their departmental heads and members of missionary committees who are interested in developing practical methods.

The program was such as an earnest leader craves. It provided for inspirational addresses from those who were conversant with actual missionary work, the problems of the home field being quite as vigorously presented as those of the foreign field. But it particularly provided a *show-how-and-why-to-do-it* program, which meant more for the real increase of effectiveness in missionary instruction. At the first hour of the morning Professor St. John, of the Hartford School of Religious Pedagogy, gave some notable talks, sane and stimulating, on the principles of instruction developed by the scientific study of the growing consciousness between the ages of three and twenty and the application of these principles in missionary instruction. These talks drew better than the "great addresses."

Following the lecture hour every one was drafted into an actual class for the study of a problem in home or foreign missions. These classes were graded, the real purpose being the *exhibition of a method of teaching* through practical class work rather than the impartation of knowledge.

This class hour was followed, after a short interval for taking breath, by forty-five minutes of general conference on problems of missionary organization, a fruitful period for all charged with the practical management of Sunday school interests, which in turn was followed by an inspirational address.

In the early evening every one was drafted again into an actual class, this time into one which aimed to deal with some of the missionary lessons in the International Series for 1908. These classes were graded.

The conference meant much to those who are sincerely convinced that the Church of Christ is wasting a good share of its energy and ammunition today. A church without missionary interest is practically dead. If it has interest, but only of a vague and unintelligent kind, it may as well be dead. Such an interest will not continue and expand the responsibility it is bearing.

The Sunday School Conference has

aimed to unify and organize the various interests which are charged with responsibility for missionary instruction, to formulate and arrange such instruction scientifically, and to furnish training for those who will attempt the task of teaching. This is a large contract, and can only be slowly fulfilled in a final fashion; but it is an enterprise worthy of praise.

It was unanimously agreed at a largely attended meeting of representative members of the conference that it should be held again next year at about the same time, and this brings me to a consideration of the significance of this gathering to our Congregational Sunday school leaders. What I shall say applies not alone to those who live in New England or the East, but to all, since a similar training conference will be held next July at Lake Geneva in Wisconsin.

The conference clearly showed that the proper organization of the Sunday school for missionary ends will affect many other important interests. It will lead to a consideration of *all* missionary responsibility, at home or abroad; it will develop better financial plans and methods; it will broaden the contact of the school with current church problems; it will promote the better organization of all other departments. Such an organization of a missionary department in the Sunday school means specifically the promotion of information, instruction, and benevolence.

The way to begin such a department is to appoint a missionary committee with a responsible chairman. The next step at present will be to write to Mr. H. W. Hicks, at Congregational House, Boston, for a leaflet of suggestions regarding the work of such a committee. Its work may then be shaped in accordance with the working conditions of each school. What if every one of our Congregational Sunday schools — little or big — should organize in this simple fashion next year!

Such a committee will naturally begin with missionary programs or opening exercises or offerings. But its larger responsibility will be the consideration of the question of introducing missionary instruction. It will look out for the special opportunities for missionary teaching afforded by the regular Sunday school lessons and see to it that these openings are used, but it should also study the chances for specific courses of instruction in missions. The Sunday School and Publishing Society is taking up this question of instruction, and hopes very soon to have some definite, graded courses on attractive themes, relating both to Congregational mission work of every sort and to mission effort in general. Questions regarding these may be sent to me at Congregational House, Boston. Some of them will cover a quarter of a year; some will be shorter. They will be taken up by separate classes or departments, rather than by whole schools.

These plans for the improvement of missionary instruction in our Sunday schools work better in proportion to the enthusiasm and intelligence of those who are behind them. If they are worth promoting at all our Congregational schools must be represented next year by our picked representatives at this gathering. About thirty-five were present at Silver Bay last July; at least four times as many should be registered next year.

The secret of the steady enlistment of each generation of children in the work of the Church of Christ is the proper use of the opportunity of the Sunday school. The most direct and practical avenue of enlisting the sympathy and arousing the interest of children and young people in their Christian responsibilities is the way of missions. The quickest method of understanding and meeting this opportunity is to send your best representative to Silver Bay. You will get rich returns immediately.

WHY STUDY CHINA

CHINA is peculiarly interesting as a field to study this year. The daily and weekly papers fairly teem with news. The great council of missionaries is over at Shanghai. The conclusions reached must now be translated in administrative policy. Men and women must express them. Years will be required to fulfill them. And most of them will be tardily and imperfectly realized unless the Christian people of America and England pass beyond the stage of curiosity to the stage of willing and doing.

China is in earnest about opium. Of course not all officials will enforce the edict, any more than all officials in the United States enforce laws affecting settled vices of the people here. The testimony of many missionaries longest resident in China supports the belief that China is in earnest in this reform, the most gigantic undertaken in the memory of those now living.

The effort of China to get higher education arouses the interest of the reading world. The changing attitude of the officials, the influence of Chinese educated in Western universities, the successes of missionary schools, and the general movement toward Western ideals constitute a situation of the deepest interest and worthy of careful study.

The growth of a national consciousness in any nation is a matter of deep interest to the world. Japan has attained to it in remarkably few decades, while making her way up into the family of nations. India is making a substantial beginning, though caste and other customs prohibit as rapid an advance toward this ideal as in Japan. China has been more rudely treated by the West, and it is not surprising that there are evidences of force in her awakening. But the ideal is before the nation, and the spectacle of a new Power making her way into the family of nations will be watched with increasing respect and interest. There is no surer way to an intelligent estimate of the influences that are remaking China politically than to study the source of these influences. Many will be found to have their springs in missions.

In like manner the native Christians are discussing the matter of a native Christian church for China. This is a great question. It came before the Shanghai Conference. And it was finely and fairly faced. Probably the next conference in China will be open to Chinese delegates. To understand the great evolution of the religious thought of the East will require study.

And then there are the questions of brotherliness between races, nations, and individuals. Religion, commerce, international law, industry, these and many more have to do with the question whether the spirit of Jesus in dealing with relations between men is to prevail. If to be a Christian is to live in brotherly relations with others, then no study can be followed with greater profit than that which ultimately will bring peace on earth as in heaven through living like Christ.

Let the churches take up this study. The book entitled, "The Uplift of China," prepared by Dr. Arthur Smith, one of the moderators of the Shanghai Conference, an honored missionary of the American Board, is a splendid introduction to it. Pastors have a unique opportunity to widen the mental and spiritual vision of their people by conducting eight consecutive prayer meetings using this book. Christian Endeavor Societies can do likewise in such a series of evening meetings. And mission study classes may help their members to burrow deeper into the rich literature on China now existing so bountifully. Every intelligent Christian worker should read the book. It should be a great year for the kingdom in China.

FOREIGN DEPARTMENT

CONCERNING TRI-CHURCH UNION

As They View It in Japan

Dr. Pettee, who forwards this communication, says in an accompanying note:—

"Don't let it get shelved as a curio from the Far East. While we gladly leave details to men in Boston, New York, Chicago, and other American hamlets who have brains and time for such work, we mean business on the fundamental proposition involved, and wish our voice heard and vote counted accordingly."

—THE EDITOR.

FOUR representatives of the Methodist Protestant and United Brethren in Christ Missions were in attendance upon invitation at the thirty-fifth annual meeting of the American Board's Japan Mission, held at Arima, Japan, May 23–28, 1907.

The question of union was carefully considered, the project favored, and a committee appointed by the American Board's mission to unite with the delegates of the other missions in preparing a letter to the home Boards. Herewith is appended

THE LETTER

"*To the Foreign Missionary Societies of the Congregational, Methodist Protestant, and United Brethren in Christ denominations in America.*

"FATHERS AND BRETHREN:—

"We, your representatives engaged in missionary service in Japan, have watched with keenest interest the progress toward union already made by the churches which you and we represent. Appreciating the advantages of such a union in hastening the establishment of Christ's kingdom among men, we have prayed heartily for its consummation.

"Engaged as we are in foreign missionary service, we experience in a special manner the disadvantages of separate organizations and work. These tend to prevent the most economical use of mission funds and forces. The apparent divisions and antagonisms of Christian sects are hard to explain to those among whom we labor. Real jealousies and interferences inevitably arise at times. Unessential differences are magnified and attention and effort are correspondingly withdrawn from the main work of Christian missions. The sympathy, inspiration, and effectiveness that would result from a wider fellowship and a larger unity in plan and organized effort far outweigh in our judgment the advantages arising from separate organizations.

"We therefore desire to express our earnest hope that the contemplated union between the three bodies may be duly consummated in America, and especially that it may be made possible to unite under one joint organization their missionary work in Japan.

"Yours most respectfully,

"CYRUS A. CLARK, Miyazaki,
JAMES H. PETTEE, Okayama,
U. G. MURPHY, Nagoya,
F. A. PERRY, Shizuoka,
MONROE CRECILIUS, Tokyo,
ALFRED T. HOWARD, Tokyo,

"In behalf of the American Board, the Methodist Protestant, and the United Brethren in Christ Missions in Japan.

"JAPAN, June, 1907."

FRESH FACTS BRIEFLY TOLD

"China's Sleeping Sickness"

The annual report of our Shansi Mission for 1906 emphasizes once more the curse which opium is to China. Its ravage is particularly felt in this province of Shansi, which is actually being depopulated by the fearful vice, aided to some extent by the calamity of famine. A committee of the North China Mission, visiting Shansi during the last year, reported that they saw one village all whose people were dead, and another reduced in three years from 2,000 to 800 families. They learned that in ten years the population of the province had diminished one-half. The people seem to be sobered in some degree and to feel that the curse of God and man is upon them.

Opium refuges are therefore an important part of missionary work, and the report dwells upon the fact that new ones are being founded.

One of these at Tai-ku is in the shop of a tailor who was converted in 1901, when native Christians were carrying on evangelistic work there without foreign aid. At first this Mr. Meng lost patronage, but by doing honest work he has built up the trade until his is one of the largest shops in the city. In this shop he has an opium refuge, a Christian Endeavor Society, and a weekly prayer meeting. He has also started Christian work in his home village, where his family have given the ancestral hall for Christian services. No fewer than 275 persons have broken off the opium habit in these Christian refuges the last year.

Quieter Days in Van

Concerning the political disturbances in Van, reported in the July *Herald*, Dr. Raynolds writes, July 8: —

"The general condition of the city has been quiet during the last week, but one occurrence is worthy of mention. A week or so ago Dr. Ussher discharged one of the nurses from the hospital. A day or two later our preacher received a letter from the revolutionists, saying that they understood he was responsible for this discharge and giving him three days in which to correct the error, at the expiration of which time accounts must be settled. The letter also stated that they understood that the members of the church committee were the ones who gave us missionaries information about things, and that they considered them as hostile to revolutionary ideas.

"The charges thus presented are entirely unfounded. It is, of course possible that the revolutionists may so terrorize our employees that we shall be obliged to close all our work and turn the orphans into the street; but it would hardly seem that they would feel such a course to be desirable. We trust that such counsels will prevail as shall leave our work unimpeded. We are learning more and more to trust in the Lord and to live by the day."

Church Music in Japan

Western ideas of music and its place in church worship are winning their way among the Japanese churches. *The Mission News* of Japan calls attention to Mr. Allchin's report on the new Hymnal: —

"Mr. Allchin reports the Union Hymnal a great success financially. Over one hundred thousand copies have been sold, the original outlay of money all returned, one thousand yen reserved for the new Sunday School Union Hymnal, which is well under way; and the future profits are to be divided among the denominations interested. The Kumi-ai (Congregational) Missionary Society has received its first allotment of these profits, amounting to forty yen ($20)."

Factory Girls' Home in Matsuyama

One important item of business at the recent annual meeting of the American Board Mission in Japan was the formal recognition of the Matsu-

yama Factory Girls' Home as a part of the mission work. A standing committee was appointed to care for it, and some of the expenses connected with it were included in the annual estimates. The conditions of life, physical, mental, and moral, which surround the factory girl in Japan are even more damaging than in America, so that this home, which is indeed a school and social settlement in one, meets a crying need. The home is not yet self-supporting and it wants larger and better equipment; but its superintendent, Mr. Omoto, is full of courage and resource, and is determined that it shall be self-supporting and that the girls shall remain in it until established Christian character is formed. Here is a good work to remember and to help.

Light and Shade in the Caroline Islands

With the account of the typhoon that swept the Caroline Islands, which will be found in this month's Letters from the Missions, came, from Mr. Stimson, a copy of his report to the vice-governor of the eastern Caroline Islands of the past year's work of school and mission at Truk and its outstations. The schools in the Truk Lagoon have a total attendance of 767 pupils. All these schools, in twenty different places, have native teachers; it is a difficult and well-nigh impossible task to secure suitable teachers. The moral standards of the people are so low, and so short has been their training in self-restraint, that there are often disheartening lapses in moral conduct on the part of those who are set to be teachers of others. This prevalent immorality poisons the church life also, and makes missionary labor slow and somewhat discouraging. Furthermore, with the withdrawal of the *Morning Star* touring work has been practically impossible and the remoter islands, especially in the Mortlock district, have been unvisited.

It is a cause for gratitude that the health of the pupils in the boarding schools has been excellent, though in the lagoon there have been many deaths of young as well as old. During recent epidemics of sickness there has been only one death in the schools. The last epidemic was in the weeks before Christmas; its symptoms were like those of dengue fever, which, it appears, was actually prevailing in Australia, Hong Kong, and Japan at the same time. Several of the mission force suffered severely and school work was impossible for several days.

Student Deputations in Turkey

The Easter of the Gregorian calendar was about a month later than that of the European churches this year. The old Armenian Church makes much of Passion Week, so the theological teachers and students at Harpoot scattered during that time to preach the gospel to needy villages. Mr. Carey writes, "Seven students visited eleven villages and held fifty services." He describes the experiences of each student. Here is one: —

"Hagop Depoian visited the distant village of Ashvan (population, 350), where the light of evangelical religion has scarcely ever penetrated. The Gregorian church is an almost dark room, like a 'dugout,' furnished with a clay floor and adorned with some poor pictures of the Virgin Mother and St. George and the Dragon, before which candles are lighted. The right to read aloud the whole Book of Daniel on the night preceding Easter was sold at auction, the price starting at eight and ending at eighty-eight cents. The people urged that Hagop read it, so that they could understand it, but the illiterate priest was jealous and opposed their wish. So he stumbled through the book in the ancient ceremonial language, intelligible to almost none of the audience. Being disgusted, the people gathered outside of the church in the morning, and two open-air services were addressed by our student. Fearing to lose his influence, the priest then invited Hagop to speak in the church, which he did, urging that there is no opposition between the gospel and

the Gregorians. When Hagop came to speak again the next day the priest again forbade him. Whereupon the people made a tumult, and demanded that the priest be removed and the whole village become Protestant and have a preacher and school. Hagop succeeded in quieting them, and of course explained that our missionary object is not to make Protestants but Christians. The people were reconciled again with their priest, with whom, it seems, they have long been dissatisfied, united in their selection of a site for their new school, and were ready with promises of money for the support of a teacher. Of course people so low in their ignorance will need years of gospel education, and there are many such poor towns where only the poverty of mission funds prevents the people from hearing the words of life. Hagop was rejoiced to find on this trip three nominal Mohammedans who have secretly embraced Christianity and desired Bibles."

The Oppressed Armenians

Recent events at Harpoot have increased the distress among the Armenian people. New arrivals from America, who are obliged to come in clandestinely, when caught have been hurried out of the country without ceremony. An old order from the central government, issued some ten or more years ago, forbidding any Armenians to come from abroad to their homes, has been made the warrant for arresting and sending away any who had ventured into the country in the meantime. This produced great consternation throughout the whole community, for there are said to be from 3,000 to 5,000 men in that class in this single district. They have been to America, earned money, resumed family life, and entered into business in a quiet way; now to tear them from their homes and their business, without opportunity to settle their affairs or the privilege of taking their families with them, is a very serious matter. It affects not only the men themselves, but the whole community. Among them are some of the best and most useful men in Harpoot. With regard to their property, it is declared that the house of an expelled man will remain to his family, but arable land will revert to the government.

Another occurrence which is disturbing the minds of those whose sons are abroad is the order to remove from the soldier exemption tax list the names of all who are now in America. As Christians are not allowed to serve in the army, they pay an annual exemption tax of nearly two dollars. This tax has been collected from relatives and neighbors here, and the retaining of their names in these lists has recognized them as citizens. Now their removal from the lists practically denationalizes them. So they are without any legal right to return to their homes.

LETTERS FROM THE MISSIONS

MADURA MISSION

AN OUTLOOK OVER THE NEW FIELD

As announced in the June *Herald*, Mr. George Sherwood Eddy, a well-known leader in Young Men's Christian Association work in India, has consented to take charge of our Battalagundu station the present year in the absence of Mr. Banninga. In a letter written at Kodikanal, June 6, after the meeting of our missionaries there, he reflects his thoughts about the new work to which he goes: —

Good News Indeed

"I can stand on the precipice at Coaker's Walk, near our house, and look down on the plains, 7,000 feet below, and across twenty miles to the little bungalow to which I am going for this year's work. It is a most at-

BATTALAGUNDU CHURCH AND CONGREGATION

tractive place. The day I get down we have first of all the harvest festival, when the poor village Christians bring in their thank-offerings. There will not be very much cash, but the people will bring grain, rice, vegetables, eggs, chickens, sheep, brass vessels — anything that they have to offer. These are then auctioned off, with great excitement and not a little fun, and all the money goes into the collection for the support of their small churches. Every harvest time they bring in these thank-offerings.

"The next day I will have my monthly meeting with the workers. There will be thirty pastors, catechists, teachers, and Bible-women there. It is a small group of workers, but made up of those whom I trust and love and with whom I am proud to work. Many of them are getting only three or four dollars a month. Thirty-five dollars a year will support a good worker, to teach the school which is perhaps the only means of education for the countryside miles around, and in his free time to tell the story of the gospel to the people who are enslaved in superstition, caste, and idolatry. The larger proportion of these poor people are devil worshipers, living in fear of evil spirits, whom they try to propitiate with gifts and offerings.

"You to whom the story is old, who, perhaps, take it as a matter of course, can hardly realize what this 'good news' means to a man who does not know that he has a soul, who is unable to change his occupation, to get an education, or to rise in the world, and who lives in haunting fear of devils who are trying to harm him.

"The good news of a past forgiven, instead of the iron law of 'Karma,' which knows of no forgiveness; of a present of peace and joy, as one understands the meaning and purpose of life in Christ; and of a future bright with hope instead of the dread plunge into the dark — all this is more to these people than we can possibly realize. They do not always feel their own need nor instantly understand and believe the gospel when they first hear it, but I have seen it change and uplift so many lives that I know now what it can do. And I have proved it for myself out here, in these hot plains, as an inner bubbling spring of peace and joy that satisfies the deepest depths and meets the highest aspirations of one's nature.

A Single Case

"And, oh, how it uplifts men in this land! I saw one man, low-browed, a carrion eater, looking like the missing link between man and the brute creation; a man whose only perquisites from the community were the cattle that died a natural death or from disease, for this was the only meat he ever got to eat; a man who could not count beyond ten, and was not sure whether he had eleven or twelve children. Yet this very man, converted too late in life to acquire an education for himself, had three sons in college, who were to go out as ministers, law-

yers, or doctors to uplift their people and tell the poor carrion eaters, crushed for 2,000 years beneath the wheel of caste, that there was hope for them also, and a better life here and beyond.

"I have here thirty fellow-workers, 1,000 Christians, and 150,000 Hindus, with a few Mohammedans. This is as large a parish as I can work for this year. Please help us by prayer in the great work of winning India for Christ."

PANNAKADU, NEAR BATTALAGUNDU
A street in the poorer quarter

MARATHI MISSION

TRUTH SEEKERS OR MONEY SEEKERS

It is good news that comes of Rev. Theodore S. Lee's recovery to health after his severe sickness. We are permitted to quote from some of his private letters concerning recent events at Wai: —

"You would have been pleased this week to see one of the opponents of our work come here to call on me and ask questions about sanitation, schools, etc. He has scorned to defile himself by coming to my house for years. He is on the school committee, of which I am the inefficient chairman, and together this rabid seditionist and I are working for the good of the schools. Yesterday he came into one of the schools as the *mamletdar* and I were examining it, and then accepted my offer to go for a little drive. We had a pleasant time, though he showed what was in his mind and what he was afraid of when, misunderstanding something I said, he replied that he was not interested in religion. But he is interested; he knows more of the truth than he cares to face, and I am pretty sure that his preaching of Hinduism in this part of the country is due, not to the fact that he believes in his religion, but to the fact that his family is supported well by the revenue of a certain temple of which they are the proprietors.

"Whether the love of money is stronger than the love of truth is a question that is being decided usually in favor of money in India. I am sure that I should find the number of truthful and righteous here lower than in Sodom. And I would not be surprised if I could get ninety-nine out of every hundred people in Wai to sell their honor and perjure themselves for three dollars apiece; but these same people would be slow to break their caste for anything less than enough to support them to a good old age.

Questions and Objections

"I get very significant questions from some of the men I am meeting. One asks, 'What is the power of Christianity and what the weakness of our religion?' Several have confessed to me what they regard the weakness; a teacher who was here just now told me that it was selfishness that made

India so weak; that he would not have the country self-governing for anything. He said it would immediately fall to fighting. I answered the question as to our power by telling of Christ's life, his work and death and resurrection — all summed up in the love of Christ.

"During the past week Mrs. Lee has been bringing together the girls who have been scattered by the threatened epidemic of plague and the real one of weddings. Our opposers have circulated the statement that our Board has said: 'What is the use of keeping these schools, if in these years you have not succeeded in defiling (baptizing) a single girl. Do so in four months or we shall close the station.' This lie is doubtless keeping some girls at home to the temporary satisfaction of those who oppose both Christianity and female education. If it is made to appear true, the father of lies and his followers will be glad; if not despair will be theirs.

"I had a good talk with the head teacher of the Mussulman school this morning. He is a bright, energetic fellow, and has read the Bible somewhat. Like most Mussulmans, he sticks on the philosophic problem how a spiritual God could become flesh. A Mussulman can talk by the hour on this difficulty in the face of the fact of the Christ of the Gospels.

The Political Situation

"The other day I was talking about the political situation with Nanaji and Kalyanrao, and the latter pleased me greatly by saying that he was showing the people how it was only the coming of the kingdom of Christ that could make India in any real sense free. Many of these Wai Brahmans are clear-headed enough to see this, but they are too selfish to acknowledge it, and most are afraid to face Christ.

"I have the feeling that the present political disturbance in India is the best thing that could happen. It is waking people up; there is a change in their thinking. The downtrodden coolie and

TEMPLES AT WAI; A HINDU STRONGHOLD

Mahar have begun to strike for more wages, which shows that they are not as supine as they have been for centuries, and the lordly Brahman is having to do things for himself that for ages he has had done by a wave of his hand to some menial. And there are feelings of fellowship springing up between natives and missionaries, who, because of the washerman's strike, have worn the same garments for two weeks."

WESTERN TURKEY MISSION

AN ACTIVE YOUNG MEN'S CHRISTIAN ASSOCIATION

Rev. T. A. Elmer, writing of Commencement week and the closing of the school year at Marsovan, says: —

"One of the most encouraging features of all our work here this year has been the college Young Men's Christian Association. This society existed before the Armenian massacres, but it was broken up at that time by the Turkish government, which persisted in refusing to allow it to exist until three years ago, when it was reorganized. During this time it has grown and flourished until it has become one of the strongest evangelical agencies in our work here. It had an active membership this year of seventy-eight. All the active members sign a pledge similar to that of the Young People's Society of Christian Endeavor.

"The greatest stress, however, was not laid on the signing of the pledge. It was emphasized that the sole purpose of the organization is the uplifting of young men physically, mentally, morally, and spiritually. Meetings were held every Sunday morning and every Wednesday evening, the Armenian section using the Armenian language and the Greek section using the Greek language. Once a month a union meeting was held, in which the English or the Turkish language was used. The Wednesday evening meetings were spent in prayer and worship. These meetings were attended principally by the active members of the society.

Helping Themselves

"For Sunday mornings the Armenians tried the plan of having the various members prepare by careful study the biography of some great man, such as David Livingstone, Martin Luther, Gregory the Illuminator, John Huss, St. Augustine, Professor Drummond, Henry Martyn, and many others. These biographies were presented at the meetings by those who prepared them.

"The boys took hold of this exercise with such enthusiasm, and made the exercises so interesting, that every Armenian student in the college, 180 in all, with very few exceptions, attended the meetings. A part of the college choir and orchestra led the hymns, which were sung with great enthusiasm. The boys of the old churches of this country lost all fear that we were trying to make Protestants out of them, and engaged as heartily in the exercise as those of the evangelical communion. Familiar conferences were held among the boys after these exercises, in which their behavior and duties toward one another and toward their teachers and monitors and their attitude toward religion were freely discussed.

Helping Others

"The students began to raise money to help poor students through college. They collected this year thirty-two Turkish pounds in this way, and enabled three or four poor students to continue their college course. With the aid from this source and what they could earn in the self-help department some students managed to pay their expenses. In the words of one of the students, a Gregorian who took an active part in the work: 'The result of such activities was that the students of different regions and environments approached each other, began to be interested in each other, and to show mutual love and sympathy, and

to try with a good deal of effort to learn how to live an honorable life.'"

EASTERN TURKEY MISSION

RECENT EVENTS ROUND HARPOOT

Dr. H. N. Barnum writes from Harpoot, July 6: —

"The Harpoot Evangelical Union has just closed a session of nearly a week. A good share of the time was given to a revision of the constitution of the union, which was adopted at the time of its organization, some forty-two years ago. This was the first ecclesiastical organization in Turkey. There are two standing committees, one the executive committee of the union, which attends to all strictly ecclesiastical questions between the annual meetings, and the other the committee of co-operation, whose business is the location of preachers and teachers, fixing the amount of aid which shall be given to the people at the outstations, and questions of like nature involving the use of money. This committee consists of twelve members, six of whom are natives, three are Germans, and three are Americans. As a part of our field has now been transferred to the Germans we have mutual responsibility for all parts of the field.

At Hooeloo

"One of the pleasantest things done at this meeting was the examination of a member of the last class in the seminary for ordination. He is a very earnest young man, spiritual and conservative in his theology. His ordination is to take place tomorrow. He is to become the pastor of the important church in Hooeloo. That church has a very large enterprise on hand, the building of a new church. A large and substantial building was erected by the people some fifteen years ago with an imperial firman, but it was burned during the massacres of 1895. A new firman has been secured and foundations have been laid upon a new site, but these have been so deep that the ability of the people has been nearly exhausted upon them. For many years the treasury of the Board has been so straitened that no money has been received from it for buildings in this mission, and there seems to be no prospect of any for this purpose at present; so unless aid shall come from some other source this worthy community will remain without a house of worship. If some kind friend would give $2,500 for this purpose it would put this church on its feet and greatly encourage this new pastor. His salary is paid by the people. The ordination tomorrow is to take place in Mezere, because there is no suitable place in Hooeloo itself for the service.

At Mezere

"Mezere is a town three miles below this city, on the plain. It is the seat of government for this vilayet, and the German Mission and orphanages are located there. A new church has been built there, one of the finest in the country. It has an enterprising community, and the Germans have also contributed toward the expense of the building. This building was dedicated last Sunday by an impressive service lasting nearly two hours, in the presence of a congregation numbering some 2,500. Two days before the dedication there was held in the church the funeral service for a man nearly ninety years of age, who had been much interested in securing this church and whose son was the most active agent in its construction. A former pastor gave some interesting statistics of this family. The man whose funeral we were attending was the father of twelve children, all of them living, and these children had as children and grandchildren ninety-two others, making a total of 104 members of this one family!

Commencement Exercises

"Euphrates College closed a prosperous year ten days ago. Commencement week was introduced by an

impressive baccalaureate sermon upon 'Character,' by Mr. Browne. The two senior classes numbered twenty-one men and twelve young women. At their request a speaker from outside was chosen for Commencement day instead of essays and orations by themselves. Their first choice was our excellent consul, Capt. Evan E. Young, but as he is forbidden by diplomatic usage from giving public addresses Rev. Vartan Amirhanian, the pastor of the church in Diarbekir, was finally chosen, and he gave a stirring and practical address. The bust of Dr. Wheeler, the first president, a gift of the alumni, was unveiled upon this occasion.

"I cannot think that we are placing too much emphasis upon the need of money for the carrying forward of this work. We do not forget that the kingdom which we are trying to establish here is spiritual, but material elements enter into it, and they seem to be essential. Notwithstanding all we say about the need of money, we are still more deeply concerned for the spiritual part of this work; and whether our friends give us money or not, we earnestly desire that they do not fail to help us by their prayers. The obstacles are many, too many to explain, and only divine power is able to cope with them."

MICRONESIAN MISSION

THE TORNADO IN THE CAROLINES

Letters have now come, giving fuller report of the recent tornado in the Mortlock group of islands announced in the July *Missionary Herald*. Miss Elizabeth Baldwin writes from Truk (the reformed spelling of Ruk), May 22:—

"The storm occurred on March 27 and was accompanied by a tidal wave, which swept over several of the Mortlock Islands, entirely submerging them, and carrying before it trees, houses, and many of the inhabitants. One hundred and twenty lost their lives on the one island of Ta during this storm. Our church buildings on five islands were destroyed. A schooner from Ponape was capsized off Ta, and the captain and several others were lost. Four succeeded in keeping afloat until they reached land after two days in the sea; two of these died soon after.

"The schooner was bringing rice to the trader here, and we were expecting to have a share of it for our schools, having ordered it previously. Its loss has made it hard times all around. The head trader immediately visited the Mortlocks, but had no supply of food to meet their needs, so he sent one of the traders, the one owning the largest boat in this vicinity, to Ponape to inform the governor and see what he could do for the relief of the people. He reached Ponape on April 30, and on entering the harbor met the governor's boat bringing his body to the colony from one of the villages, where he had been measuring land and had dropped dead from a heat stroke.

"They gave him six tons of rice, all his boat could accommodate, and told him to take that to the Mortlocks for the immediate needs of the people, and then to come to Truk to await the arrival of the *Germania*, asking the captain to go to devastated islands to carry at least a portion of the people to places where they can be fed. About fifty of the people of Lukunotr have already come here, and they are coming from Locap as rapidly as they can in their own canoes. It has been a hard experience to be unable to reach out a helping hand to the people in this time of their great emergency, but the supply of food for our schools has been so low that we have had to deal it out very carefully, and the Kinamue boys go out each week to get from their relatives some of the coarse roots on which the people have to live.

"Now in the course of a month or so the harvest will begin, but the early crop probably will not be very large.

There is fine prospect at present of a later crop if God gives a favorable season. But the population of Truk is to be materially enlarged, we suppose, by the influx of people from the islands which have been destroyed, so we do not know that we can secure the supplies of native food necessary for our schools, as formerly, and the use of rice greatly increases our running expenses."

A postscript, dated May 30, announces that the *Germania* was just in, bringing goods from America and two men from Germany, sent as helpers in Truk by our new German allies.

A letter received by the same mail from Mr. Stimson also describes the work of the tornado and supplies some other items of interest. The wind loosed cocoanuts by the hundreds from the trees and the overflow of sea water destroyed the fields of taro. During the time of famine the chief forbade his people to take pay from any person in need of food; except for that relief Mr. Stimson thinks our schools would have been necessarily closed.

THE WIDE FIELD

CHINA

REFORM IN FUKIEN PROVINCE

The reform spirit is neither dead nor slumbering. Along with signs of reaction are to be noted signs of progress. A writer in *The Church Missionary Gleaner* describes a notable event in Foochow: —

"I have just returned from addressing a very interesting gathering. Exactly a year ago a number of the gentry and leading merchants of Foochow, having caught the spirit of reform, formed themselves into an association for the suppression of vice and the abolition of flagrant abuses, with a determination to watch carefully the conduct of the officials in carrying out the imperial edict for the suppression of opium and other matters of the kind; in other words, to act as a vigilance committee for the neighborhood. The association is, of course, a purely Chinese one, and it was both a surprise and a pleasure to me to receive a few days ago an invitation to be present and speak at their first anniversary. I accepted on condition that I should be allowed to speak freely of China's need of *doctrinal* reform, and permission was readily granted.

"On arriving at the place of meeting this afternoon I found that a large temple had been fitted up and very prettily decorated for the occasion, the platform being the stage of the theater, which forms a part of all Chinese temples. There was a very large gathering of influential people, and during the three hours the meeting lasted a succession of speeches was made by various Chinese gentlemen. I was the second speaker, and was thankful for the opportunity of proclaiming the truth to such an important body of men, who listened with respectful attention to my remarks. I was also able to present fifty copies of a valued book on Christian evidences to the members of the association."

INDIA

PANDITA RAMABAI AT MUKTI

The name of Pandita Ramabai is almost as well known in America as in India; every hero worshiper, and, much more, every lover of Christ's kingdom wishes to hear from time to time of this remarkable woman and the progress of her work. The *Missionary Herald* of the Baptist Missionary Society of England recently published an article by Rev. Edward E. Hayward, describing his visit to Mukti. This settlement, whose name means literally "Salvation," is the place about thirty miles south of Poona where the Pandita has built her institution for the religious and social reform of the women of India. Only a part of Mr.

Hayward's record of his visit can be quoted here: —

"The first view one has is that of a long row of low houses, well protected from the hot sun by verandas of rustic woodwork. These are the dwellings of the workers, also the guest chambers, which are nearly always occupied by visitors from all parts of the world. Any such are gladly welcomed, and given the best hospitality that an Indian village can provide.

"Behind the first row of houses are the compounds, on all sides of which are the dwelling places of the 1,500 widow girls and the 115 native boys; the latter are kept in entirely separate quarters from those of their sisters. A few are married and live in other houses with their wives. These compounds are a most pleasant sight, all of them trimly kept and some of them planted with beautiful flowers.

"In the first is the chapel, a fine, lofty building, capable of holding the whole community. It was most interesting to see this place filled with the women and girls at the time of their evening prayers (6.30), squatting in long rows and singing hymns in Gujarati until their Pandita arrived to lead them in prayer.

"In another of these compounds, brightly decorated with the marigold in full bloom, live the girls who have been brought from more unhappy circumstances than the high caste widows (whose only misfortune is that they have lost their husbands). This is the Rescue Home, and much splendid work is done here in reclaiming girls from a life awful in its degradation, but all too common in the larger towns and cities of India.

"In other compounds are the various workshops, weaving looms, and schoolhouses, all of which are in daily use to keep this large community from idleness. The girls do excellent work in making the clothes that they wear and the rugs that adorn the rooms of the workers. We also went into a shed where they were grinding the grain for their evening meal, and it was pleasant to hear them singing away merrily as they did so, all of them looking bright and cheerful.

"And what is the discipline which is maintained over the nearly 1,700 inhabitants of Mukti? That of absolute obedience to the Pandita and her workers. We were assured by the European lady who kindly showed us all these things that Ramabai's displeasure was almost always sufficient penalty in any case of misrule.

"The history of Pandita Ramabai is so well known that it would be needless to refer to it here in any detail. Herself a high caste Hindu widow, she knows precisely the conditions from which those who are in her charge come. She knows what the life of the widow is, and also the means of saving it from the sad fate which too often awaits it. She knows the Hindu religion thoroughly, and there is no woman throughout the land who is more learned in its scriptures. It has been by a long and painful path that she herself has come to higher truth, and she is thus able to guide those who are seeking the same. Her faith in Christianity is as real as her devotion for her unfortunate sisters, a devotion which is shown in all her care of them. Each girl and boy in Mukti is individually known to her, and her eight or nine supporters enthusiastically co-operate with her in all plans for their welfare."

THE PORTFOLIO

Win One

I had scarcely entered the Battalagundu station when a fine boy about eighteen came to see me. He said: "I studied in this Christian boarding school years ago. I was convinced of the truth of Christ and wished to become a Christian, but my grandfather prevented me and my father forbade me. Since then both my father and

my grandfather have died, and my property is now in my own hands. I am of legal age to decide my religion for myself, and I wish to be a Christian." I asked him whether he would stand fire if I came out to his village that night, and he said he would. I carefully questioned him, and was delighted to find his intelligent, earnest hold upon Christ as a living reality, and I was much moved to hear him pray as to a friend that he had long known in heaven. I told him that I would come at once to his village, since I was to leave the next morning, and towards evening I arrived. There was a stir in the village, as they had heard the news of the boy's decision. The head man and other leading men, representing some two hundred non-Christians, filled the back of the church. After I had preached for half an hour, explaining the Christian religion to the people, the boy was baptized, and facing his relatives and the village he witnessed clearly and bravely for Christ, telling them why he had become a Christian. Immediately the head man of the village rose, and turning to me said: "We will let this boy go to your Christian school. We will also send one of our Hindu boys, and they shall return and report to us. If Christianity is good for them it is good for us. If they bring us a favorable report we will all follow, and the two hundred of us will become Christians." And yet this village is only one of a number that offer a bright hope of an early harvest.

From letter of Mr. George Sherwood Eddy, of Battalagundu Mission Station.

In Your Faith Supply Knowledge

I think of another high caste boy who secretly had been reading the Bible until convinced of the truth of Christ. He came by night several miles to see me when I was preaching near his village. He told me that he was reading his Bible in secret, and that he believed and trusted Christ, but that his relatives would persecute him. He said he was not yet of a legal age to be baptized against his parents' wishes, but he was praying that he might also win his family. When they challenged him as to what proof he could offer for the truth of Christianity as against the religion of his ancestors, he, being eager to show his faith in Christ and ready to cast himself down from the temple, in his blind but earnest faith climbed to the top of a tall tree and threw himself into a well, confident that he would be protected and that it would serve as a sign to his relatives. He wrote: "God preserved my life and I was not killed, but I was hurt badly; but this was probably on account of my pride, and was a very good thing for me. Pray for me that I may learn more, and have courage to confess Christ." Do you wonder that one's heart goes out to earnest boys like this and to those who are seeking the truth?

From letter of Mr. George Sherwood Eddy, of Battalagundu Mission Station.

A Story of Boxer Days

Several instances of the value of Christian ideas, when they have properly taken root in the Chinese character, have been cited in connection with the Boxer uprising in 1900. I will only refer to one man, but to him in no small measure is due, so far as the British are concerned, the happy ending of the siege of Peking by the early entry of the British troops through the Water Gate; for he was among our guides almost the only reliable one we had. Owing to my previous knowledge of North China I had been selected to assist in the advance to Peking, and it was my daily duty to obtain information concerning affairs at the front and regarding the routes to be followed, etc. My guide, comforter, and friend throughout that trying fortnight was a Chinese Christian, one of the first to try to take a message to Peking, who, failing to obtain entrance to the legation, had returned, twice running the gauntlet of the Boxers.

Nothing daunted, he would have again essayed the dangerous task, but I kept him to act as my orderly. I had no servant, so he did everything for me. I had two ponies, a bay and a gray, which we rode each day alternately, but he often volunteered to ride the gray all the time. He never tired and never left me, and risked his life often. To my great regret he died in 1903 at his home.

From a paper by Lieut. Col. A. W. S. Wingate, read before the Royal Geographical Society in London.

Women Forbidden the Temples

Superstition is a great obstacle to civilization, and the seeking for happiness by worshiping idols is falsehood. The more ignorant the believer is the more he is superstitious. Daily indulgence in superstitious practices leads people to fanaticism, and their intelligence becomes dull in consequence.

Since the organization of the police system at Peking and Tientsin all theatrical performances and stories of superstitions and fables are prohibited. This manifests the high purposes of His Excellency, the Viceroy, and the strict regulations of the board, aiming at the abolition of a bad practice and the advancement of civilization.

Now I, the director of the police force, have to act according to the regulations. It is the practice in this city on the 1st and 15th of each month for men and women coming from all directions to burn incense in the temples, where both sexes are mixed together and the bad characters put in an appearance among the good people. Consequently great noise is heard a long distance away and quarrels take place in the public thoroughfare. Such things place the authorities in a very difficult position.

Originally it was those who suffered misfortune or who on account of their parents' health came to the temples to pray for blessings and long life. Although their act is foolish yet their idea is admirable, but in the long run the original idea was overlooked, and the temples are now simply used as places of amusement, where the women and men kneel together before the idols with no proprieties.

It is really absurd and not becoming.

If the gods are effectual these people will not be pardoned for what they are doing. How can they expect to receive happiness and get rid of misfortune under such circumstances? Moreover, infamous women take the advantage of the religious exercises to visit the temples to attract patrons; and men of integrity are disgusted with such doings, while the bad characters come purposely for them.

It is a serious profanation to the gods, and should not be allowed in any way.

This proclamation is therefore issued, notifying that in future all women under fifty years of age are prohibited from entering any temple at any time.

Let this be faithfully obeyed.

A proclamation of the chief of police at Pao-ting-fu; printed in the "Peking and Tientsin Times" and forwarded by Dr. Arthur H. Smith.

THE BOOKSHELF

Contrasts in Social Progress. By Edward Payson Tenney, A.M., sometime president of Colorado College. New York: Longmans, Green & Co. Pp. 415. Price, $2.50 net.

The aim of this book, Mr. Tenney tells us, is to discover the kind of ideas needed to induce new habits of thought for the renewal of mankind. In carrying out this purpose he traces the evolution of the five great religions which have most influenced the world, and shows wherein Christianity is superior to the other four. All have been in existence long enough to estimate their effects upon society, therefore each is to be judged by its fruits. Applying this principle to ideas of civil liberty,

of home life, womanhood, education, and literature as taught by Brahma, Buddha, Confucius, and Mahomet, it is clearly demonstrated that the ideals embodied in the Hebrew and Christian Scriptures are incomparably nobler than those found in other religious writings. When we enter the realm of moral thought and analyze conceptions of God, of sin, of responsibility to our fellowmen and kindred themes, again the ethnic religions fall far below Christianity. That, and that alone, furnishes the adequate motive for missionary service. The eighth chapter brings out very strongly the parallels and contrasts in altruistic efforts as carried on by the exponents of these world religions. The time element Mr. Tenney considers an important factor. He says that "Asia can never be carried by storm through a hustling type of Christianity," and suggests that if it is to become a universal religion we must learn to appreciate what is vital and genuine in the religious experiences of non-Christian peoples. This is in harmony with instructions now given to outgoing missionaries. He sees in Christianity "a radiant hope for the social future of mankind." The book is more compact than Dr. Dennis's "Christian Missions and Social Progress," and therefore more usable. It is the fruit of devout and philosophical thought, and a valuable addition to the literature of religion and sociology.

Islam and Christianity in India and the Far East. The student lectures on missions at Princeton Seminary for 1906-07. By Rev. E. M. Wherry, M.A., D.D. New York: F. H. Revell Co. Pp. 238. Price, $1.25 net.

There are those who predict that the great conflict of the twentieth century will be between the forces of Christianity and Mohammedanism. Numerically, as Dr. Wherry points out, the religion of Islam holds sway over at least 230,000,000 of people, or one-seventh of the population of the globe. It occupies many of the chief centers of influence in the East. It commands respect in spite of its appalling errors, and is the only rival of Christianity for universal supremacy. Add to these facts the unmistakable signs of an approaching crisis in the Moslem world, as outlined in the fourth and sixth chapters of the book, and one can hardly doubt that such a conflict has already begun. The author traces the origin and growth of the Moslem faith in various parts of the world, shows how it has been modified by other religions, and analyzes the so-called reform movements, whose chief value is that they voice a longing for something better. This condition offers a unique opportunity to the Christian Church. Dr. Wherry speaks of the recent union of different denominations in foreign lands as "the most important work for the world's evangelization." A scholarly and enlightening volume.

A Typical Mission in China. A sketch of the Methodist Free Church Mission in Wenchow. By W. E. Soothill, translator of the Wenchow New Testament. New York: F. H. Revell Co. Pp. 293. Price, $1.50 net.

The book is true to its title, and recounts in an entertaining way the experiences of Mr. and Mrs. Soothill, who have been missionaries in China for twenty-five years. The various phases of their work, evangelical, medical, and educational, do not differ essentially from the common experience there, but the personal element gives a special flavor to those who are interested in this particular field. There are numerous quotable passages and incidents, also several good photographs. A brief account of native religions and a short history of Christianity in China form the closing chapters.

Boys' Congress of Missions. By Emma Emilie Koehler. Philadelphia: The Westminster Press. Pp. 183. Illustrated. Price, 50 cents net.

Whenever it is asked whether boys in their teens, active, athletic, irrepressible creatures, can become interested in missions, the answer generally returned is an emphatic "Never." Emma E. Koehler has written a book with the above title to show how it can be done. The congress started in Chicago, 1898, with a class of eleven boys in a Presbyterian Mission, but has expanded far

beyond the original limits and includes all denominations. Each lad represents a given country for a year, and in congressional phraseology is known as the "Member from Japan," or China, or Brazil, or elsewhere. The chapter on "Testimonies," in which the members tell in writing what benefits they have derived from the congress, shows conclusively that these "men of tomorrow," though now in their teens, may become intelligent and enthusiastic supporters of missions. The author gives specific directions for organizing and conducting such a congress.

THE CHRONICLE

ARRIVALS IN THIS COUNTRY

June 11. At New York, Mrs. Genevieve T. Wallace, of the Madura Mission.

July 15. At San Francisco, Sec. A. N. Hitchcock.

July 22. At San Francisco, Sec. C. C. Creegan and Mrs. Ida McL. White, of the Japan Mission.

July 23. At Forest Grove, Ore., Rev. J. E. Walker and Miss Josephine C. Walker, of the Foochow Mission.

August 2. At Quebec, Miss Emily McCallum, of the Western Turkey Mission.

August 8. At Boston, Miss Charlotte P. Halsey, of the Western Turkey Mission.

DEPARTURES

August 7. From New York, Miss Madeline Gile, to join the Western Turkey Mission (see page 419), accompanied by Miss Mary E. Kinney, returning to the same mission.

August 8. From San Francisco, Rev. and Mrs. Arthur W. Stanford, returning to the Japan Mission; Miss Luella Miner, returning to the North China Mission; Rev. Alfred C. Walkup, returning to the Micronesian Mission.

August 24. From New York, Rev. and Mrs. Robert Ernest Hume, to join the Marathi Mission. (See page 417.)

BIRTH

August 5. At Pang-Chuang, China, a daughter to Dr. and Mrs. F. F. Tucker.

DEATH

July 30. At Changsha, China, Rev. Warren B. Seabury, of the Yale Mission. (See page 415.)

MARRIAGE

June 5. At Mt. Silinda, Africa, Mr. John E. Hatch and Miss Julia F. Winter.

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Among the sailings of August are several of interest to our circle, though not entered on the formal list of departures. On the *Saxonia*, which left Boston the 6th, went Miss Clio S. Wilder, to join her father and mother at Chikore, Rhodesia, Dr. and Mrs. Edward W. Capen, on their tour for mission study, and Mrs. James L. Barton, who goes to London to meet Secretary Barton there. From New York on the *Majestic*, August 7, besides the missionaries noted above, sailed Miss Mary C. Fowle, returning to Western Turkey, whence illness brought her to this country last spring, though not on regular furlough, and Mrs. Edward C. Moore, who goes to Paris to join Dr. Moore for the voyage home.

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From a private letter written by Secretary Barton on July 9, *en route* from China to Japan, we are permitted to quote this summary of the work of the Deputation: "We have finished our work in China. We celebrated the Fourth of July by boarding this steamer and bidding good-by to Chinese missionaries, mission conferences, Chinese preachers and congregations, and everything that marks deputation work in China. It has been a hard task. In order to visit every one of our missionary stations, as we did, unusually long and hard inland journeys were required.

"The Shansi trip was over 800 miles; the Shantung some 250; the Kalgan about the same; the Shao-wu over 500; the Inghok over 100, and the South China trip inland some 300. These trips were taken for the most part in mule carts, mule litters, on foot, in chairs carried by coolies, in Chinese river boats of all degrees of comfort and discomfort, and on trains; the latter about the least of all. It was only in the North China Mission that we had any use of trains in reaching mission stations. Often the nights were more difficult than the days' travel, since they must be passed in Chinese inns not

modeled after the Waldorf-Astoria.

"The weather was cold in the north and hot in the south, but, taking everything into consideration, the order of our visits seems justified by the event.

"In these five months and more we have not been hindered an hour by weather, accident, or sickness, although we have been in the rainy season for the last two months. We have been entertained by every missionary of our Board in China, and we have seen and inspected every phase of our work and discussed with our missions in assembly all kinds of mission questions that they or we could raise."

The pictures which appear with this paragraph show two methods of travel with which the Deputation grew familiar. With good eyesight and a rather keen imagination one can discern the face of Dr. Moore in both pictures and that of Dr. J. E. Walker in one of them; Dr. Barton is missing in both; apparently he took the pictures.

ON THE WAY UP TO SHAO-WU

The Deputation at a wayside temple

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The Friday evening prayer meeting of the Congregational church, Auburndale, was of the usual mid-summer size on August 2, but its character and attendance were unique, for it was made a farewell service for Miss Gile, just sailing for Turkey. The service was conducted by Sec. E. E. Strong; Miss Kyle, of the Woman's Board of Missions, and Dr. Patton made the addresses, the latter presenting the commission to Miss Gile. Among the small company present were three ladies who have labored at Adabazar — Miss M. E. Kinney and Miss M. C. Fowle, who sail with Miss Gile, and Miss M. E. Sheldon, who was obliged to return to this country some years since. Several other missionaries and prospective missionaries also were present at this simple but delightful service of good will.

ON THE WAY DOWN FROM SHAO-WU

The craft on which the Deputation descended the rapids from Shao-wu, 250 miles

Farewell services for other outgoing missionaries are to be held in the Congregational church, Waltham, September 1; for Miss Elizabeth Viles and Miss Clara Bruce, who go to India, and for Rev. and Mrs. H. G. Bissell, returning to the same country. Miss Viles is a member of the Waltham church.

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Through the kindness of friends in this country, Dean White, of Anatolia College, Marsovan, has been spending six months in England in studies and work which will be of direct service to the college. Evidently he has not been idle during this time or failed to bear his witness for missionary work. We have seen a copy of *The Churchman*, one of the British monthly reviews, in which he has an article entitled, "Ex Oriente Lux," reflecting some facts and observations gained in Turkey that bear upon Old Testament interpretation. He has also read a paper before the Victoria Institute, entitled, "Survivals of Primitive Religion among the Peoples of Asia Minor," which has been separately printed for private distribution. It contains several pictures of ancient ruins in Asia Minor; the picture of one of these relics appears on this page.

AT EYUK, A HITTITE CITY OF ASIA MINOR

A pair of sphinxes guarding a temple door, one now surmounted by a stork's nest. Each sphinx about eight feet in height. Date, 1200 to 1100 B.C.

DONATIONS RECEIVED IN JULY

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch.	7 60	
Bangor, Rev. J. S. Sewall,	10 00	
Bar Harbor, Cong. ch.	182 85	
Bath, Winter-st. Cong. ch.	61 91	
Belfast, Lucy A. Palmer,	2 50	
Portland, St. Lawrence Cong. ch., 30; West Cong. ch., 6; 2d Parish Cong. ch., Hattie A. Hutchins, 5; State-st. Cong. ch., A. E. Freeman, 5; G. W. J., 5,	51 00	
Presque Isle, 1st Cong. ch., for India,	1 36	
Rockland, Cong. ch.	26 04	
Searsport, 1st Cong. ch.	22 80	
Skowhegan, Island-av. Cong. ch.	16 95	
South Gardiner, Cong. ch.	20 00	
Winslow, Cong. ch.	4 50	407 51

New Hampshire

Alton, Cong. ch.	3 00	
Bath, Rev. W. P. Elkins.	1 00	
Brookline, Mrs. A. B. Russell,	1 50	
Candia, Cong. ch.	7 86	
Chester, Cong. ch.	13 20	
Chichester, Cong. ch.	7 34	
Concord, South Cong. ch., toward support Rev. Thomas King,	125 00	
Exeter, Mrs. E. S. Hall,	452 00	
Gilmanton Iron Works, Cong. ch.	5 00	
Gilsum, Cong. ch.	16 00	
Goffstown, Friend,	1 00	
Hancock, Cong. ch., 6; Mrs. Francis Homes, 5,	11 00	
Hanover, ch. of Christ at Dartmouth College,	200 00	
Keene, 1st Cong. ch.	355 00	
Laconia, Cong. ch.	105 00	
Lakeport, W. C. Landis,	4 00	
Manchester, Mrs. G. N. Gilbert, for Mt. Silinda,	10 00	
Mason, Cong ch.	6 00	
Meredith, Anonymous,	50 00	
Milford, Cong. ch., Rev. C. F. Robinson,	5 00	
Newcastle, Cong. ch.	7 00	
North Barnstead, Cong. ch.	3 00	
Pembroke, Cong. ch.	14 75	
Plymouth, Cong. ch., Mrs. P. C. Reed,	5 00	
Portsmouth, North Cong. ch., 355.09; do., Rev. L. H. Thayer, 25,	380 09	
Walpole, Friend of the cause.	5 00	
West Rindge, Geo. G. Williams,	9 15	1,802 89

Vermont

Benson, Cong. ch., toward support Rev. E. A. Yarrow,	33 50	
Berkshire, 2d Cong. ch.	2 50	

Burlington, College-st. Cong. ch., F. S. Pease, 30; Mrs. Joseph Stearns, 2, 32 00
Castleton, Rev. H. P. Higley, 100 00
Dorset, Edwards Cong. ch., Harriet E. Gilbert, for Haystack offering, 1 00
East Burke, Cong. ch. and Y. P. S. C. E., toward support Rev. C. K. Tracy, 25 00
Fairhaven, 1st Cong. ch., toward support Rev. E. A. Yarrow, 47 00
Granby, Cong. ch., for Japan, 2 10
Hubbardton, Cong. ch., toward support Rev. E. A. Yarrow, 20 00
Newfane, Cong. ch. 5 75
Rutland, Cong. ch., toward support Rev. E. A. Yarrow, of which 70 from Pierpont Fund, 138; Friend of Missions, 22, 160 00
St. Albans, 1st Cong. ch. 27 31
Saxton's River, Cong. ch. 25 00
Townshend, Cong. ch. 9 05
Warren, Cong. ch., toward support Rev. J. X. Miller, 14 25—504 46

Massachusetts

Adams, Cong. ch., toward support Rev. A. E. LeRoy, 300 00
Amherst, 1st Cong. ch., E. E. T. 5 00
Auburndale, Cong. ch., of which Rev. W. E. Strong, for Haystack offering, 10, 30 00
Becket, North Cong. ch. 32 00
Bedford, Emily M. Davis, 1 00
Boston, Allston Cong. ch., towards support Rev. W. P. Clarke, 220; 2d ch. (Dorchester), 159.87; do., Friend, 15; Pilgrim ch. (Dorchester), 150; Mt. Vernon ch., 50; Park-st. Cong. ch., 36; Central Cong. ch. (Jamaica Plain), Rev. F. K. Sanders, for Haystack offering, 25; Highland ch., Extra-Cent-a-Day Band, 10; Eliot ch. (Roxbury), A mite box, 6, 671 87
Bradford, 1st Cong. ch. 45 55
Braintree, 1st Cong. ch., M. A. K. 10 00
Brockton, South Cong. ch., toward support Rev. H. P. Perkins, 400 00
Cambridge, Pilgrim Cong. ch. 17 07
Chelsea, 1st Cong. ch., Rev. C. N. Thorp, for Haystack offering, 10 00
Chesterfield, Cong. ch. 20 00
Concord, Trin. Cong. ch. 32 52
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs, 12 00
Dalton, Frank L. Packard, for Haystack offering, 5 00
Dover, Cong. ch. 11 50
Easthampton, Friend, 1 00
Enfield, Mrs. H. M. Smith, 100; Miss Marion A. Smith, 100, 200 00
Feeding Hills, Cong. ch. 12 00
Foxboro, Bethany Cong. ch., toward support Rev. W. H. Sanders, 20 00
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 175 00
Greenwich, Cong. ch. 13 00
Hadley, 1st Cong. ch. 20 43
Hatfield, Cong. ch. 171 93
Holliston, Miss M. A. Johnson, for Shao-wu, 30 00
Holyoke, 2d Cong. ch., W. A. Allyn, 15 00
Housatonic, Anna R. Turner, for Haystack offering, 5 00
Hubbardston, Friend, 15 00
Hyde Park, Clarendon Cong. ch. 4 10
Lanesboro, Cong. ch. 5 00
Lawrence, Trin. Cong. ch. 29 45
Leicester, 1st Cong. ch. 18 07
Leominster, F. A. Whitney, 15 00
Lowell, Eliot Cong. ch., Ernest D. Chase, 5; Kirk-st. Cong. ch., Miss S. M. Porter, 3, 8 00
Mansfield, Cong. ch., toward support Rev. W. H. Sanders, 27.05; Rev. T. C. Richards, for Haystack offering, 5, 32 05
Marion, Cong. ch. 6 09
Mittineague, H. A. Goodman, 5 00
Mt. Hermon, Cong. ch. 25 00
Newburyport, Prospect-st. Cong. ch. 160 46
Newton, Eliot Cong. ch., G. D. Gilman, 25; do., M. L. S., 2, 27 00
Newton Center, 1st Cong. ch. 121 90
Northampton, H. S. 10 00
North Chelmsford, Rev. J. B. Cook, 3 00
Paxton, Cong. ch. 10 10
Petersham, North Cong. ch., 89.75; Miss E. B. Dawes, 100, 189 75
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, 218.25; Pilgrim Memorial Cong. ch., for Pang-Chuang, 46.52; Anna L. Dawes, for Haystack offering, 5, 269 77
Plymouth, ch. of the Pilgrimage, 59 40
Salem, Tab. ch. 140 85
Sandisfield, 1st Cong. ch. 5 00
Shelburne Falls, Rev. J. A. Hawley, for Haystack offering, 55 00
Somerville, Mrs. J. H. O'Brion, 10; Rev. and Mrs. E. G. Tewksbury, for Haystack offering, 5, 15 00
South Deerfield, Cong. ch. 38 06
South Dennis, Cong. ch. 9 00
South Sudbury, Memorial Cong. ch., Rev. E. C. Whiting, for Haystack offering, 2 00
Springfield, Olivet Cong. ch., 15.81; North Cong. ch., Margaret B. Beals, 5; D. F. Atwater, 25; Thank-offering, 20, 65 81
Sturbridge, Miss J. E. Hyde, 10 00
Wareham, 1st Cong. ch., 25; Anna A. Peck, 5, 30 00
Warren, 1st Cong. ch. 28 79
Warwick, Cong. ch. 3 00
Wellesley, Rev. W. W. Sleeper, for Haystack offering, 10; Janet Black, 5; Geo. Gould, 5, 20 00
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 29; Miss E. W. Putney, for Ing-hok, 30; K., 750, 809 00
West Springfield, 1st Cong. ch. 18 00
Whitman, Cong. ch., 16.87; Miss A. E. Estes, 1.50, 18 37
Williamstown, P. A. Smedley, for Haystack offering, 10; Williams College, class of 1890, toward support Rev. Geo. Allchin, 10, 20 00
Winchester, 1st Cong. ch., toward support Rev. A. W. Clark, 50 00
Worcester, Plymouth Cong. ch., 40.56; Old South Cong. ch., Mrs. F. D. Lathrop, 5; Park Cong. ch., Mrs. Ezra Sawyer, in memory of Ezra Sawyer, 5; Pilgrim Cong. ch., 2.50, 53 06—4,671 95
Legacies.—Westfield, Norman T. Leonard, by Harold P. Moseley, Adm'r, add'l, 662 56
Williamstown, Mrs. Cornelia A. Allis, by Rev. John W. Lane, Ex'r, add'l, 461 36—1,123 92
5,795 87

Rhode Island

Peacedale, Cong. ch. 126 37
Providence, Central Cong. ch., 1,173.40; Beneficent Cong. ch., in memory of G. E. L., 25, 1,198 40—1,324 77

Young People's Societies

MAINE.—Standish, Y. P. S. C. E. and Woman's Soc. 4 00
VERMONT.—Bellows Falls, 1st Y. P. S. C. E. Mission Study class, for Mt. Silinda, 5; Hartford, King's Daughters, for Shao-wu, 30, 35 00
MASSACHUSETTS.—Berkley, Y. P. S. C. E., 5; Boston, Highland ch. Y. P. S. C. E. (Roxbury), toward support Dr. W. T. Lawrence, 25; Lawrence, South Y. P. S. C. E., for Shao-wu, 5; Melrose, Y. P. S. C. E., 13.29; New Salem, do., for Shao-wu, 5; Northbridge Center, do., toward support Geo. M. Newell, 10; South Hadley, 1st Y. P. S. C. E., for Sholapur, 15; Webster, Y. P. S. C. E., 9.45, 87 74
RHODE ISLAND.—Pawtucket, Park-pl. Y. P. S. C. E., for Sholapur, 12; Riverside, Y. P. S. C. E., 1, 13 00
139 74

Sunday Schools

MAINE.—Frankfort, Cong. Sab. sch. 1 00

VERMONT. — Swanton, Cong. Sab. sch. 10 00
MASSACHUSETTS. — Boston, Pilgrim Sab. sch. (Dorchester), 10.90; Cambridge, Shepard Memorial Cong. Sab. sch., 35; Newburyport, Prospect-st. Cong. Sab. sch., for Shao-wu, 14.54; Orange, Central Cong. Sab. sch., for Aruppukottai, 8.88; Winchester, 2d Cong. Sab. sch., for Pang-Chuang, 10, 79 32
RHODE ISLAND. — Kingston, Cong. Sab. sch. 10 00
100 32

MIDDLE DISTRICT

Connecticut

Andover, Cong. ch. 10 00
Bridgeport, Friend, 100 00
Bristol, 1st Cong. ch., for Marsovan station, 165.39; do., Frank Bruen, 10; do., Henry B. Wilcox, 10, 185 39
Canaan, Pilgrim Cong. ch. 26 00
Colebrook, Cong. ch. 26 00
Danbury, Calvary Cong. ch. 3 00
Danielson, Westfield Cong. ch. 22 91
Darien, Cong. ch. 27 77
Exeter (Leonard Bridge), Cong. ch. 10 00
Farmington, Cong. ch., Friend, 10; H. W. Barbour, 4.25, 14 25
Hartford, Farmington-av. Cong. ch., J. B. Bunce, 100; Asylum Hill Cong. ch., Rev. J. H. Roberts, of which 1 for Haystack offering, 11; Mrs. S. T. Davison, 100; Caroline Hansell, for China, 25; L. F. McDonald, for Haystack offering, 5; Friend, 10, 251 00
Hebron, 1st Cong. ch. 21 00
Lyme, Grassy Hill Cong. ch. 2 00
Meriden, John L. Billard, 25; Rev. Geo. T. Washburn, 25; Albert H. Wilcox, 25, 75 00
Middle Haddam, 2d Cong. ch. 7 50
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 29 00
New Britain, G. S. Talcott, 20 00
New Hartford, North Cong. ch. 25 00
New Haven, Dwight-pl. Cong. ch., toward support Rev. W. S. Ament, 150; Plymouth Cong. ch., 76.83; Danish ch., 11.15; Baptist ch., Harry Grimes, for Haystack offering, 1; Mrs. A. W. Heermance and daughter, 27, 265 98
New London, E. J. Sauter, 20 00
Northford, Miss C. E. Maltby, toward support Geo. M. Newell, 1 00
Norwich, Broadway Cong. ch., Two members, 15; Park Cong. ch., Miss M. A. Avery, 10; Greenville Cong. ch., John McWilliams, 5, 30 00
Norwichtown, 1st Cong. ch., Friend, 20 00
Old Saybrook, Cong. ch. 16 96
Oxford, Cong. ch., Rev. J. E. Kirkpatrick, for Haystack offering, 5 00
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 116 92
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 5 60
Seymour, Cong. ch. 6 91
Somersville, Cong. ch. 29 55
Stanwich, Cong. ch. 4 25
Thomaston, 1st Cong. ch., 14.48; do., Miss M. S. Hazen, 10, 24 48
Torrington, Center Cong. ch. 88 05
West Hartford, 1st ch. of Christ, 106 93
Westminster, Cong. ch. 5 00
West Woodstock, C. E. H. 8 00
Windham, 1st Cong. ch. 24 06
Woodbridge, Cong. ch. 15 47
Woodstock, 1st Cong. ch. 30 75 — 1,680 73
Legacies. — Wethersfield, Susan Buck, add'l, 221 06
1,901 79

New York

Angola, Miss A. H. Ames, 5 00
Binghamton, 1st Cong. ch., toward support Rev. W. M. Zumbro, 500; Mrs. Helen C. Osterhout, 25, 525 00
Brooklyn, ch. of the Pilgrims, Mrs. Peter McCartee, 25, and Rev. H. P. Dewey, for Haystack offering, 10; Central Cong. ch., Miss Z. R. Dowie, 5; Miss J. P. Roberts, of which 15 for Pang-Chuang, 16, 56 00
Buffalo, Marion Whittemore, for work in China, 10 00
Clifton Springs, J. A. Sanders, 25 00
Cortland, H. E. Ranney, for China, 100 00
Elbridge, Cong. ch. 12 00
Fishkill-on-Hudson, Miss M. T. Kittredge, 30 00
Flushing, Broadway Cong. ch. 6 21
Jamesport, Cong. ch. 7 00
New Lebanon, Cong. ch. 15 65
New York, Christ Cong. ch., Friend, 25; Mrs. O. B. Potter, toward support Geo. M. Newell, 45, 70 00
Poughkeepsie, Irving Elting, 20 00
Randolph, A. G. Dow, 10 00
Rensselaer Falls, Cong. ch. 13 67
Riverhead, Sound-av. Cong. ch. 46 25
Rochester, Mrs. Abby E. Davison, 12; Miss H. M. Davison, 5, 17 00
Utica, Plymouth Cong. ch. 16 80
West Winfield, Immanuel Cong. ch., interest legacy May Elwood, 3 00
———, A friend, 100 00
———, Friend, 5 00 — 1,093 58
Legacies. — Brooklyn, Hiram G. Combes, add'l, less expenses, 441 09
1,534 67

New Jersey

Bridgeton, Mrs. M. R. St. John, 2 50
East Orange, 1st Cong. ch., toward support Dr. W. S. Dodd, 124 25
Upper Montclair, Christian Union ch. 200 00 — 326 75

Pennsylvania

Philadelphia, John L. Clayton, 40 00
Legacies. — Pittsburg, Ellen Price Jones, add'l, 12 50
52 50

Ohio

Cleveland, Hough-av. Cong. ch., Rev. Dwight Goddard, for Haystack offering, 10 00
Columbus, 1st Cong. ch. 150 00
Gomer, Mrs. Elizabeth Peate, 1; Anne Peate, 1, 2 00
Greenwich, Anna M. Mead, 5 00
Hudson, Cong. ch. 100 00
Jefferson, 1st Cong. ch. 29 00
Mansfield, 1st Cong. ch., 103.90; do., Rev. B. G. Mattson, 5, 108 90
Oberlin, 1st Cong. ch., 162.36; do., Rev. W. W. Curtis, for Haystack offering, 12; 2d Cong. ch., 38.93; do., H. H. Kung, for Haystack offering, 3; Mrs. L. G. B. Hills, 5, 221 29
Radnor, Cong. ch. 7 39
Richfield, Cong. ch., of which 3.40 from Bath branch and 1 from Oak Hill branch, 8 40
South Radnor, Cong. ch. 3 00
Toledo, Central Cong. ch., 99.75; do., Rev. C. W. Huntington, 5, 104 75
Twinsburg, Cong. ch. 17 00
Wauseon, 1st Cong. ch., Rev. F. E. Kenyon, 5 00
Youngstown, J. J. Thomas, for student, Madura, 40 00 — 811 73

District of Columbia

Washington, Lincoln Temple College, 5 00

Florida

Georgiana, Mrs. M. C. Munson, 5 25
Interlachen, 1st Cong. ch. 3 00
St. Petersburg, 1st Cong. ch. 15 82 — 24 07

Young People's Societies

CONNECTICUT. — Broad Brook Y. P. S. C. E., 10; Burlington, do., toward support Rev. Chas. E. Ewing, 15; Greenwich, 2d Y. P. S. C. E., toward support Rev. Lewis Hodous, 10; Norwich, 2d Y. P. S. C. E., for Pang-Chuang, 30; Plainfield, Y. P. S. C. E., 3.50, 68 50

Sunday Schools

CONNECTICUT. — Bristol, 1st Cong. Sab. sch., for Marsovan, 15; Simsbury, Cong. Sab. sch., 10; Southington, 1st Cong. Sab. sch., 14.44, 39 44
NEW YORK. — Ithaca, Cong. Sab. sch. 12 21
OHIO. — Cleveland, North Cong. Sab. sch., 19; Columbus, 1st Cong. Sab. sch., 8.47; Toledo, Central Cong. Sab. sch., 10, 37 47
FLORIDA. — Melbourne, Cong. Sab. sch. 5 00
94 12

INTERIOR DISTRICT

Kentucky

Newport, York-st. Cong. ch. 20 00

Tennessee

Lafollette, 1st Cong. ch., for Pang-Chuang, 10 00
———, Woman's Miss. Union, 8 00——18 00

Alabama

Thorsby, Cong. ch. 5 00

Texas

Corpus Christi, 1st Cong. ch. 2 00
Helena, Cong. ch. 1 95
Pampa, Union Cong. ch. 4 50——8 45

Arkansas

Russellville, E. B. Read, 10 00

Indian Territory

Vinita, 1st Cong. ch. 12 00

Indiana

Alexandria, 1st Cong. ch. 5 75
Terre Haute, Plymouth Cong. ch., for Shao-wu, 15 00——20 75

Illinois

Alton, ch. of the Redeemer, 96 21
Canton, Cong. ch. 58 31
Chicago, South Cong. ch., 162.84; Leavitt-st. Cong. ch., 55.25; 1st Cong. ch., 28.21; 52d-av. Cong. ch., A member, 10; Douglas Park Cong. ch., 9; Garfield Park Cong. ch., Miss F. B. Fay, 5; Graham Taylor, 10; John and Mary, 150, 430 30
Chillicothe, Plymouth Cong. ch. 10 75
Creston, Cong. ch. 8 35
Evanston, 1st Cong. ch. 50 00
Forrest, Cong. ch. 16 84
Galva, 1st Cong. ch. 25 00
Kewanee, Cong. ch., H. T. Lay, for Haystack offering, 250 00
Lodi, Miss N. E. Slocum, 20 00
Lindenwood, Cong. ch. 11 30
Melvin, Cong. ch. 3 75
Mendon, Cong. ch. 21 05
Oak Park, 1st Cong. ch., of which 58.25 toward support Dr. Robert Chambers and 172.50 toward support Dr. W. A. Hemingway, 294 45
Peoria, Averyville Cong. ch., Rev. C. E. Marsh, 5 00
Rockford, 2d Cong. ch. 10 00
Seward, R. E. Short, 300 00
Thawville, Cong. ch. 3 90
Wheaton, College ch., of which 10.04 for Micronesia, 12 04
Wilmette, 1st Cong. ch. 15 00
Winnetka, Cong. ch. 71 02—1,713 27

Michigan

Ann Arbor, M. F. L. 13 56
Bangor, Mrs. H. W. Chester, 5 00
Dowagiac, 1st Cong. ch. 5 00
Grand Junction, 1st Cong. ch. 3 75
Hubbell, Cong. ch. 8 00
Hunter's Creek, Union ch. 5 99
Metamora, Cong. ch. 11 19
Prattville, 1st Cong. ch. 3 00
Victor, Cong. ch. 2 00——57 49

Wisconsin

Berlin, Union Cong. ch. 20 00
Beverly, Cong. ch., C. H. Baxter, 10 00
Delavan, Cong. ch., toward support Dr. C. F. Rife, 44 92
Elkhorn, Cong. ch. 35 20
Fern, Cong. ch. 1 70
Fond du Lac, 1st Cong. ch. 99 31
Fort Atkinson, Cong. ch. 20 20
Green Lake, Bible Institute, 3 00
Ithaca, Cong. ch. 6 11
Lake Geneva, 1st Cong. ch. 25 00
Milwaukee, Grand-av. Cong. ch., 45.85; do., Miss G. E. Loomis, 10; Hanover-st. Cong. ch., 30; Bethlehem Cong. ch., 5, 90 85
Milton, Cong. ch. 18 02
Racine, Mrs. Canfield Smith, 25; Mary Johnson, 10, 35 00
Waupun, Thank-offering, 50
Whitewater, Cong. ch. 16 45
Williams Bay, Cong. ch., Rev. H. S. Vreeland, 5 00——431 26
Legacies. — Oshkosh, Mary E. Morgan, by R. H. Hackett, Ex'r, 200, less tax, 195 00
626 26

Minnesota

Benson, Pilgrim Cong. ch. 2 00
Brownton, Cong. ch. 4 29
Duluth, Pilgrim Cong. ch., Rev. J. Kimball, 5 00
Franconia, Cong. ch. 1 00
Freeborn, Cong. ch. 7 00
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 107; do., F. W. Lyman, 100; Fremont-av. Cong. ch., 107.20; Lowry Hill Cong. ch., for work in North China, 38.26; Pilgrim Cong. ch., F. E. Beaven, 3, 355 46
New Ulm, 1st Cong. ch. 3 33
Northfield, Friend, 25 00
Paynesville, Cong. ch. 4 00
Plainview, 1st Cong. ch. 10 00
St. Paul, Olivet Cong. ch. (Merriam Park), for native teacher, Hulakegh Mission, 62.50; Chas. Blecha, 2, 64 50——481 58

Iowa

Alton, Cong. ch. 8 50
Ankeny, Cong. ch. 5 00
Cedar Falls, S. F. Hersey, for Pang-Chuang, 30 00
Cincinnati, 1st Cong. ch. 4 40
Cromwell, Cong. ch. 13 24
Davenport, H. T. Bushnell, 10 00
Des Moines, Pilgrim Cong. ch. 5 24
Eldora, Cong. ch. 2 00
Fort Dodge, 1st Cong. ch. 50 00
Gomer, Cong. ch. 5 00
Grinnell, J. H. T. Main, for Haystack offering, 5 00
Jackson, Cong. ch. 14 50
Keosauqua, Cong. ch. 15 25
Sioux City, F. A. McCornack, 150 00
Stuart, 1st Cong. ch. 30 75
Tabor, Cong. ch. 10 00
Traer, Cong. ch., Rev. W. E. Bovey, for Haystack offering, 5 00
Williamsburg, Cong. ch. 12 35——376 23

Missouri

Kansas City, Westminster Cong. ch., Rev. C. W. Backus, 5; Mrs. S. B. Armour, 200, 205 00
Maplewood, Cong. ch. 10 00
St. Joseph, Tab. Cong. ch., for Aruppukottai, 30 00
St. Louis, Reber-pl. Miss. Soc., for Harpoot, 10 00
Webster Groves, Cong. ch., 46.58; do., Rev. H. F. Swartz, 10, 56 58——311 58

North Dakota

Carrington, Cong. ch. 8 31

Dwight, Cong. ch. 5 00
Granville, Cong. ch. 2 50——15 81

South Dakota

Osceola, Cong. ch. 3 06

Kansas

Centralia, Mary Page, 100 00
Dover, Cong. ch. 8 00
Linwood, Cong. ch. 2 00
Severy, Cong. ch. 4 41——114 41

Nebraska

Campbell, 1st Cong. ch. 2 62
Doniphan, Cong. ch. 2 50
Franklin, Cong. ch. 37 27
Kearney, 1st Cong. ch. 24 00
Lincoln, 1st Cong. ch., Member, 2 50
Omaha, Saratoga Cong. ch. 6 57
Springview, W. C. Brown, 10 00
Sutton, H. B. Battishill, 10 65
Weeping Water, G. Treat, 25
York, 1st Cong. ch. 80 00——176 36

Colorado

Boulder, 1st Cong. ch. 57 34
Highland Lake, Cong. ch. 2 09——59 43

Young People's Societies

KENTUCKY. — Newport, York-st. Y. P. S. C. E. 3 00
ILLINOIS. — Champaign, 1st Y. P. S. C. E., for Sholapur, 30; Chicago, Jun. Y. P. S. C. E. of Brainerd Cong. ch., for Aruppukottai, 3.50; Waukegan, Y. P. S. C. E., for do., 10, 43 50
WISCONSIN. — Edgerton, Jun. Y. P. S. C. E., 2; Lake Geneva, Y. P. S. C. E., 5, 7 00
MINNESOTA. — Minneapolis, Fremont-av. Y. P. S. C. E., for Shao-wu, 15 00
IOWA. — Winthrop, Y. P. S. C. E., 5, and Jun. Y. P. S. C. E., 5, all for North China, 10 00
NORTH DAKOTA. — Amenia, Y. P. S. C. E., 3.48; Hankinson, do., 4, 7 48
NEBRASKA. — Fairmont, Y. P. S. C. E., 3.20; Leigh, do., for Mt. Silinda, 5; Lincoln, Ger. Zion Y. P. S. C. E., 40, 48 20
KANSAS. — Wellington, Y. P. S. C. E. 8 00
142 18

Sunday Schools

OKLAHOMA. — Orlando, Cong. Sab. sch. 1 00
ILLINOIS. — Chillicothe, Plymouth Cong. Sab. sch., 1.72; Moline, 1st Cong. Sab. sch., for Harpoot, 30, 31 72
MICHIGAN. — Ann Arbor, Cong. Sab. sch., toward support Rev. J. H. Dickson, 25 00
WISCONSIN. — Plymouth, Cong. Sab. sch. 4 00
NEBRASKA. — Norfolk, 1st Cong. Sab. sch., for Shao-wu, 60 00
KANSAS. — Wakefield, Cong. Sab. sch. 3 26
COLORADO. — Denver, 3d Cong. Sab. sch., young men's class (Brewster Club), for work in Turkey, 40; do., Plymouth Cong. Sab. sch., 30.77, 70 77
195 75

PACIFIC DISTRICT

Washington

Bellingham, Chas. S. Teel, to const. MARY ARVILLA WEBSTER TEEL and ARVILLA MARIE TEEL, H. M. 200 00
Milan, Cong. ch. 2 50
Seattle, Pilgrim Cong. ch., 123.40; do., Mr. and Mrs. W. H. Reeves, 5; Union Cong. ch., 17; Friend, 25; Friend, 5, 175 40
Sunnyside, 1st Cong. ch., Woman's Miss. Soc. 10 00
Walla Walla, L. F. Anderson, for Hay-stack offering, 100 00
West Seattle, Cong. ch. 12 50——500 40

Oregon

Lebanon, Friend, 3 40
Portland, Highland Cong. ch., 30; Hassalo-st. Cong. ch., 7.50, 37 50——40 90

California

Auburn, Cong. ch. 13 00
Avalon, Cong. ch. 10 00
Bakersfield, Cong. ch. 25 00
Eureka, Mr. and Mrs. Keck, 7 00
Fitchburg, Cong. ch. 12 28
Murphy's, 1st Cong. ch. 9 40
Oakland, Market-st. Cong. ch. 26 30
Oleander, Cong. ch., 25.15, and Woman's Miss. Soc., 5, 30 15
Pasadena, West Side Cong. ch., John Wadsworth, for work in India, 100; Lake-av. Cong. ch., 44.44, 144 44
San Diego, S. P. Jones, 25 00
San Francisco, 1st Cong. ch., of which Edward Coleman, 200, all toward support Dr. H. H. Atkinson, 350.65; Sunset Cong. ch., 15.50, 366 15
San José, Cong. ch. 100 00
Santa Rosa, Cong. ch. 20 00——788 72

Territory of Hawaii

Honolulu, Woman's Board of Missions of the Pacific Islands, for Pang-Chuang, 90, and for Mt. Silinda, 90, 180 00

Young People's Societies

WASHINGTON. — Port Gamble, Y. P. S. C. E. 2 00
CALIFORNIA. — Eureka, 1st Y. P. S. C. E., for Mt. Silinda, 7.50; Martinez, do., for Sendai, 5.80; Oleander, do., 26.50; Pasadena, 1st Y. P. S. C. E., 20; San Francisco, 3d Y. P. S. C. E., for Mt. Silinda, 15, 74 80
76 80

Sunday Schools

WASHINGTON. — Spokane, Plymouth Cong. Sab. sch., for Harpoot, 10 00
CALIFORNIA. — Los Angeles, Vernon Cong. Sab. sch., for Mt. Silinda, 30; Ontario, Bethel Cong. Sab. sch., 8.06, 38 06
HAWAII. — Honolulu, Central Union Cong. Sab. sch., toward support Rev. P. A. Delaporte, 100 00
148 06

MISCELLANEOUS

Canada

St. Andrew's East, Mary L. Lamb, for Pang-Chuang, 10 00

Austria

Prague, Cong. chs. and through *Betanie*, 128 04

St. Paul's Institute

Income and contributions received, 3,725 10

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,989 92
For insurance for 1907, A. C. G. C. 172 42
For furnishing doctor's bungalow, care Dr. Ruth P. Hume, 150 00
For repairs on building of girls' school in Canton, 100 00–13,412 34

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 6,141 94

Additional Donations for Special Objects

MAINE. — Limington, Jun. Y. P. S. C. E., for school in Ceylon, 3; Skowhegan, J. H. La Casce, for pupil, care Rev. B. K. Hunsberger, 10, 13 00
NEW HAMPSHIRE. — Franklin, Mrs. S. G. Blodgett, for Col. and Theol. Institute, Samokov, through Miss E. M. Stone, 5; Rochester, Henry M. Plumer, 15, and Martha P.

Horr, 10, all for boys' school, care Rev. H. K. Wingate; West Stewartstown, Rev. E. A. Tuck, for Okayama Orphanage, 5; ——, W., of which 5 for work, care Rev. Otis Cary, and 5 for hospital, care Dr. W. S. Dodd, 10, 45 00

VERMONT.—East Charleston, Rev. S. T. Achenbach, toward church building, care Rev. Thomas King, 5; Fairlee, Children of Rev. E. L. Gulick, for pupil, care Rev. H. G. Bissell, 15; do., Girls at Camp Aloba, for kindergarten work, care Miss F. E. Burrage, 4.75; Northfield, Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 15; Salisbury, do., for native helper, care Rev. H. C. Hazen, 15, 54 75

MASSACHUSETTS. — Acton, Y. P. S. C. E., for pupil, care Miss Corinna Shattuck, 10; do., Cong. Sab. sch., Prim. Dept., for do., 5; Andover, Rev. C. C. Torrey, for work, care Rev. H. K. Wingate, 5; Beverly, Dane-st. Cong. ch., for horse for Rev. C. H. Maxwell, 165; Boston, Miss C. H. Murdock, for use of Mrs. G. H. Hubbard, 20; Cambridge, Wm. M. Crane, for Annie Tracy Riggs Memorial Hospital, 50; East Lee, Union Sab. sch., for work, care Rev. G. M. Rowland, 4; East Northfield, Northfield Seminary Y. W. C. A., of which 25 for pupil, care Rev. J. S. Chandler, 25 for pupil, care Miss Fidelia Phelps, and 10 for girls' school, care Miss Mary I. Ward, 60; Fall River, Fowler Y. P. S. C. E., for work, care Rev. C. E. Ewing, 6; Lincoln, Y. P. S. C. E., for work, care Rev. Edward Fairbank, 15; Mill River, Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 3.75; Taunton, Winslow ch., for native pastor, Marathi, 75; Whitinsville, Y. P. S. C. E., for assistant for Rev. R. A. Hume, 25, 443 75

RHODE ISLAND. — Kingston, Philip E. Tyler, for boys' school, care Rev. E. H. Smith, 3.25; Providence, Elmwood Temple Sab. sch., for kindergarten work, care Rev. H. J. Bennett, 14, 17 25

CONNECTICUT. — Elmwood, Cong. Sab. sch., for pupil, care Rev. H. G. Bissell, 12.18; Hartford, Miss S. B. Colver, for work, care Rev. J. S. Porter, 25; do., Mrs. C. A. Jewell, for work, care Rev. R. S. Emrich, 10; Meriden, 1st Cong. Sab. sch., Chinese class, for native helper, care Rev. C. R. Hager, 13.50; West Cornwall, Ellen R. Smith, for pupils, care Rev. G. P. Knapp, 3, 63 68

NEW YORK. — Brooklyn, Y. P. S. C. E. of ch. of the Pilgrims, for Fairbank school, 15; do., Penny Aid Soc., for use of Mrs. Otis Cary, 22.60; do., Marion, for hospital at Durban, 25; Deer River, Y. P. S. C. E., for pupil, St. Paul's Institute, 10; Lyons, Jane T. Brownson, for pupil, care Rev. B. K. Hunsberger, 15; Mt. Vernon, Chinese Sab. sch. of Reformed ch., for girls' school, care Rev. C. R. Hager, 12; New York, North Y. P. S. C. E., for work, care Rev. G. B. Cowles, 6.25; do., B., for Pera chapel, 26.40; Warsaw, Friend, for Bible-woman, care Mrs. S. S. Dewey, 15, 147 25

NEW JERSEY. — East Orange, 1st Y. P. S. C. E., for Bible-reader, care Dr. W. S. Dodd, 10 00

PENNSYLVANIA. — Harrisburg, Fred Kelker, through Miss E. M. Stone, for Col. and Theol. Institute, Samokov, 10 00

OHIO. — Cincinnati, Rev. and Mrs. L. W. Mohn, for native helper, care Rev. G. H. Hubbard, 7; Cleveland, ch. of the Epiphany, Woman's Miss. Soc., for pupil, care Dr. C. D. Ussher, 25; do., Andrew Auten, for work, care Rev. E. C. Partridge, 50; do., J. S. Bayless, for pupil, care Rev. J. X. Miller, 8; Elyria, Miss M. M. Lickorish, for work, care Rev. C. R. Hager, 50; Mt. Vernon, 1st Cong. ch., for work, care Rev. H. G. Bissell, 21; Vaughnsville, Cong. ch., for use of Miss A. B. Jones, 12.35, 173 35

ILLINOIS. — Chicago, Bethesda Cong. Sab. sch., for pupil, care Rev. H. G. Bissell, 15; do., Grace Cong. ch., Mr. and Mrs. Peter Verberg, for pupil, Marathi, 10; do., Summerdale Cong. ch. Y. P. S. C. E., for Edgar B. Wylie School, 10; do., James H. Breasted, for boys' school, Talas, 10; do., John and Mary, for school, care Rev. H. K. Wingate, 100; Elgin, 1st Cong. Sab. sch., for student, Amanzimtote, 10; Jacksonville, Cong. Sab. sch., Prim. Dept., for pupils, Pang-Chuang, 6; ——, Friend, for work in Japan, 1, 162 00

MICHIGAN. — Grand Rapids, Park ch. Sab. sch., 15, South ch. Y. P. S. C. E., 26.25, Plainfield-av. Y. P. S. C. E., 7.50, East Grand Rapids, Y. P. S. C. E., 1.50, all toward support Samuel L. Caldwell, 50 25

WISCONSIN. — La Crosse, 1st Cong. ch., for horse for Mrs. C. H. Maxwell, 165 00

MINNESOTA.—Chatfield, G. A. Haven, for boys' school, Talas, 5; Minneapolis, Lowry Hill Cong. ch., for work, care Rev. H. G. Bissell, 100; do., 1st Cong. ch., H. A. Scriver, for boys' school, care Rev. H. K. Wingate, 25; St. Anthony Park, Y. P. S. C. E., for pupil, care Rev. A. H. Clark, 16, 146 00

MISSOURI. — La Belle, Mrs. S. F. Johnson, for pupils, care Mrs. L. O. Lee, and school Albistan, 101 00

NEBRASKA. — Lincoln, 1st Ger. Cong. ch., for work, care Dr. C. R. Hager, 4 62; do., 1st Ger. Cong. Sab. sch., for do., 4.38, 9 00

COLORADO. — Denver, Jas. Carson, for native worker, Ceylon, 50 00

UTAH. — Provo, Cong. ch., for work, care Dr. F. C. Wellman, 8 50

IDAHO. — Mountain Home Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 6.50; do., Jun. Y. P. S. C. E., for do., 2.50; Nampa, Mr. and Mrs. W. M. Semones, for work, care Rev. and Mrs. M. W. Ennis, 5, 14 00

CALIFORNIA. — Bakersfield, Y. P. S. C. E., for pupil, care Rev. Jas. Smith, 10; Claremont, Cong. Sab. sch., for Bible-woman, care Rev. H. G. Bissell, 9; Los Angeles, Mrs. E. C. Stickel, for work, care Miss C. E. Chittenden, 5; San Jacinto, Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 3.75; San José, Cong. ch., Mr. and Mrs. Blaney, for native helper, care Dr. A. H. Smith, 100, 127 75

HAWAII. — Honolulu, through G. F. Garland, for work in Kusaie, 6 20

CANADA. — Montreal, D. W. Ross, for work, care Rev. H. K. Wingate, 50; Toronto, John Meldrum, for pupil, care Rev. B. K. Hunsberger, 20, 70 00

AUSTRIA. — Prague, through *Betanie*, for pupils, care Rev. G. P. Knapp, 15 23

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For native teacher, care Rev. R. A. Hume,	35 00	
For use of Dr. Ruth P. Hume,	12 00	
For scholarship, care Rev. J. D. Eaton,	60 00	107 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For Bible-woman, care Mrs. R. Chambers,	17 00	
For pupil, care Miss B. B. Noyes,	15 00	
For use of Dr. Emily D. Smith,	15 00	
For use of Rev. C. L. Storrs,	5 00	52 00
		2,061 96
Donations received in July,		44,482 99
Legacies received in July,		1,993 57
		46,476 56

Total from September 1, 1906, to July 31, 1907. Donations, $504,758.52; Legacies, $84,061.54 = $588,820.06.

Ruth Tracy Strong Fund

(For work at Beira, East Africa)

For Expense

RHODE ISLAND. — Peacedale, M. P. B. Hazard, 5 00

LOUISIANA. — Roseland, Cong. Sab. sch., Mr. Tiebout's class, 24 00

29 00